THE CHINESE RECORDER

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THE BRIDGE BUILDER

Frank Rawlinson was a builder of bridges.

The figure of the bridge-builder has appealed to the imagination of mankind throughout the ages, from the Pontifex Maximus down to the modern engineer.

Perhaps this is because the bridge-builder is Man in Action, overcoming obstacles. Spanning impassable rivers, bottomless gorges, trackless valleys, he is romance incarnate.

But I believe that it is not merely what the bridge-builder *does* that invests him with significance for human civilization; it is also what he *thinks*. He has a peculiar vision. In his imagination he sees the separated united. He is the symbol of human progress, man uniting what nature has separated; he is doing what God intends to have done. (John 17:21.) The bridge-builder is the Brother, the Mediator, the Uniter. He is the Man who Can see Both Sides and then bring them together.

The greatness of Frank Rawlinson lay in his ability to look with sympathy on both sides. He was a builder of bridges of the mind and spirit. The Hangchow Conference is expected to develop the ecumenical mind. Dr. Rawlinson's was such a mind. His editorials might be made a major requirement for the Hangchow delegates. It was no accident that he was largely responsible for composing the questions we are to study this fall. Here as elsewhere his works will live after him.

He built a bridge between the Anglo-Saxons in China. An Englishman educated in America, he was so thoroughly both that

one could not remember to which nation he belonged. He built a bridge between the theologies. He could discuss the unchanging foundations with the fundamentalists and go to the roots of change which the radicals. He built a bridge between the generations. Nearing retirement in chronological age, his mind was yet so young that youth were his friends and he was constantly encouraging youthful literary talent.

He built a bridge between the Younger and the Older Churches. He ever stood for the national leadership of the Chinese Church and he counted scores of them among his personal friends. He even dared to dream of that miracle of God, a bridge between the denominations, and much space was devoted in the Recorder of recent years to Church unity.

He built bridges between ideas. Though he had a philosophic mind of the first quality he never exploited philosophy. A phrase from his last editorial expresses not only his editorial policy but the caliber of his mind: "To prejudge the issue is not our purpose." Yet his was not simply a magnificently open mind; it was also a critical mind. In Dr. Hocking's phrase in "Re-Thinking Missions," he was "the undiscouraged lover of his friends' highest ideals." While he listened to opposing views and gave them free opportunity in the Recorder, he ever led us upward.

He built a bridge between the languages, working freely in both written and spoken Chinese and in translations in both directions. He was a keen student of Chinese history and civilization.

He built bridges between the races, not only between the Oriental and the Occidental but between the Chinese and the Japanese. His death had a dramatic significance because his life stood for just the thing that war denies, namely the right of opponents to a point of view. Gilbert K. Chesterton, in his biography of Browning in the English Men of Letters series, says that Robert Browning was the true Christian because he believed that everyone however outcast had a case, so he wrote many of his poems in "defense of the indefensible," rejected lovers, a fraudulent medium, Napoleon III, even Caliban. Similarly Frank Rawlinson believed in people. It made him an indefatigable missionary. The Chinese Recorder under his leadership put the Kingdom of God first and all other things were added to it. Dr. Rawlinson would have made a good mediator between the warring powers; I am sure he would have listened sympathetically to the Japanese side. Had he been able to do this he would have become the pioneer of a new era of reconciliation, for to give a sympathetic hearing is the essence of non-violence; it is Jesus' way; *it is the only way we can get people to change their minds.*

The spiritual bridge-builder is perforce an interpreter and this duty Frank Rawlinson took very seriously. He had none of the ordinary missionary provincialism. From west to east and east to west he knew and understood his world. He was looking at his beloved China with a view to making an accuate report of conditions when he was killed; it was literally in the line of duty; he would not, I believe, have had it otherwise.

FRANK RAWLINSON

1871—1937

Note.—This account makes use of biographical data supplied by Mrs. Rawlinson to supplement the writer's personal knowledge.

Frank Joseph Rawlinson, for twenty five years editor of the CHINESE RECORDER, fell a victim to an air-raid over the International Settlement of Shanghai at 5.02 p.m. on Saturday, August 14, 1937. Chinese bombing planes, which had previously flown over the Japanese Flagship, "Idzumo", lying in the Whangpoo River alongside the N.Y.K. pontoons in front of the Japanese Consulate-General, just across the creek from the Public Gardens on the Bund, had been damaged by anti-aircraft guns from the Japanese war craft. One of these planes turned south and west, and from its damaged bomb racks released bombs which fell on the Palace Hotel at the corner of Nanking Road and the Bund, killing approximately 120 people and injuring many others. A second plane with its bombing officer mortally, and its pilot dangerously, wounded passed over the crowded intersection of Avenue Edward VII and Yu Ya Ching Road, where there was a large traffic square in front of the Great World amusement resort crowded with passing motor cars and thousands of watching pedestrian refugees.

Two bombs fell here, one blowing a hole in the street about twenty feet south of the traffic signal post, on the French Concession side, and apparently its concussion set off the second in mid-air. Quite probably there were also anti-aircraft bullets flying about. Death claimed 1047 victims here and 303 additional were injured, of whom some have since died. The greatest single loss whether to the Christian forces or from any point of view would appear to be the loss of Dr. Rawlinson. He had just turned west in his motor car, with his wife and youngest daughter, parking by a traffic island about half a block from the intersection, and had stepped from his car to the street curb to see what the vast crowd was watching in the sky. Suddenly he turned about and fell. A missile had entered his chest, passed through the heart and lodged in the upper arm without breaking the skin after its first entrance. Death was probably instantaneous. As other help was not available the wife and daughter, who were uninjured, placed the body in the car and drove directly to the funeral directors. The news given to the press agencies was carried so rapidly that listeners in Nanking heard it over a short wave receiver direct from London before ten o'clock that evening, and before most of his friends in Shanghai knew he had been smitten. The following morning at the Community Church in Shanghai, Dr. E. Stanley Jones spoke in his memory during the course of his address on "The Christian Attitude in this Crisis Hour." When conditions are propitious a general memorial service will be held.

Mrs. Rawlinson and Jean left shortly with other Americans who were being evacuated to Manila, and passed by Shanghai en route to the United States on the SS "President Hoover", which was

subjected to bombing at the mouth of the Yangtze River, fifty miles from Woosung. on August 30th. Her address in America will be 408 West Maumee St., Angola, Indiana. Her son John, on September first, returned to Shanghai from Tsingtao where he had been in the Y.M.C.A. Camp, unable to communicate with his mother. The next day he left for America. Six other older children are in America. To all of them the sympathy of our readers will be extended in full measure in their common loss.

Frank Joseph Rawlinson was born at Langham, in the county of Rutlandshire, England, on January 9, 1871, the oldest of ten children belonging to David and Anne Rawlinson, both deeply religious people, his father being for years a lay preacher among the Plymouth Brethren group.

Young Rawlinson's earliest connections were with the Church of England. A Miss Williams (probably Miss Mary Williams who came to China in 1884 as a missionary of the China Inland Mission and who married Mr. A. Langman of that mission in 1888) was his Sunday School teacher, and doubtless brought an early missionary influence into his life which came to fruition in the definite purpose which he formed later as a theological seminary student in attendance at a student conference at Northfield, Massachusetts.

After a brief education in village schools he left at ten to help his father at odd jobs, to supplement the precarious income of the lay preacher. At eighteen, with a younger brother, he came as a steerage passenger to America, landing at Alexandria, Virginia, with $5.00 to start his American career. The first night was spent sleeping on the floor of the old Baltimore and Ohio railway station in Washington, D. C. He soon found work doing odd jobs as a delivery wagon driver, butcher's assistant, carpenter and railroad fireman.

Before long he found a church home among the Baptists, and took an active part in the Young People's Society. At twenty, with the encouragement of his Baltimore pastor, he began the long road of education for the ministry. An allowance of $90 per year from the Baptists enabled him to enter Blackburn Academy in Alexandria, where he spent two years. Then to Bucknell University where he graduated in four years *Summa cum laude*, and to Rochester Theological Seminary for three years, where he was married in his senior year (1899) to Miss Carrie May Dietz, who bore him nine children before her decease in 1916. Of these, five survive and are resident in America.

His education never ceased. He was always learning. In 1917 he earned the degree of M.A., from Columbia University and Bucknell gave him an honorary D.D. In 1924-25 he secured a missionary fellowship at Union Theological Seminary (New York) where he both studied and lectured.

When he first offered for missionary service, the American Baptist Missionary Union (now A.B.F.M.S.) refused his application because of their policy at that time of declining candidates with

children. He came to Shanghai under appointment by the Southern Baptist Convention on October 16, 1902 and thereafter Shanghai was his home and the scene of his labors for thirty-five years.

After language study (in the Wu dialect) he became a teacher in the Ming Jang Boy's School (on the North Szechuen Road extension) of which he later became principal, until 1921, when his connection with the Southern Baptist Convention ceased, and the American Board of Commissioners for Foreign Missions (Congregational) undertook his support.

Dr. Rawlinson's earliest work for the "Chinese Recorder" was an article which stood first in the issue of March, 1905, "A Study of the Rebellions of China", a somewhat remarkable achievement for a new missionary. In September 1910 appeared an article on "The Outcome of the Movement for Greater Christian Unity", reviewing actions of the Edinburgh Missionary Conference. This subject continued to absorb him until the end. In June, 1911 his name appears for the first time as a member of the Editorial Board, and in January, 1912 as Associate Editor, succeeding the Rev. W. Nelson Bitton in that position. With the February 1914 issue he became Editor, in succession to Rev. G. F. Fitch, D.D., who had served in that capacity for nearly twenty years. In December 1912 appeared the first of many articles which were to appear on Chinese thought, "The Chinese Idea of Truth." His keen interest in the training of missionaries bore its first public fruit in the report written by him for the China Continuation Committee in 1915 and published in June of that year. In 1919 appeared a series of articles from his pen on "Some Chinese Ideas of God."

Year by year, in addition to the enlarged editorial section from his pen and a fair proportion of the book reviews, appeared articles from his pen, some of which were recast for book publication. Never content with "things as they are", his questioning mind and his pleas for "things as they ought to be" proved a tonic and stimulant to many of his brethren and an irritant to others. One might disagree with the Editor, but it was difficult to ignore him. He was concerned with the past principally as it served as a guide for the future.

Neither his school nor his editorial duties could command all his interest. In 1909 a meeting was called in Shanghai to consider the organization of a school for missionaries' children. Dr. Rawlinson became the first chairman of the Board of Managers of the proposed school and served in that capacity from the opening of the Shanghai American School in 1912 until the action of his own Society made his position untenable. For a time he served as Director of Chinese Studies for the Shanghai Municipal Council, while carrying on his regular mission duties. In 1922 he was appointed by the National Christian Council to edit the China Mission Year Book. and continued as editor of the subsequent issues. The manuscript for the 1937 edition was very nearly completed at the time of his decease. He was one of the principal movers for the organization

of the Moral Welfare League of Shanghai, which attempted to deal with the public conscience and the Settlement authorities in the regulation of commercialized vice, and he served as Chairman from 1918 to 1921, and was Honorary Secretary the following year, of the League, which secured the abolition of licensed prostitution in the International Settlement.

His interest in Christian unity and co-operation was keen and he attended nearly every interdenominational conference of any note in the past 35 years in Shanghai, being present at the Centenary Conference of 1907, the East China Regional and the National Missionary (Mott) Conference of 1913, the National Christian Conference of 1922, and at every annual and biennial meeting of the National Christian Council during his presence in China. He was present at the annual meetings of the China Continuation Committee in 1914, 1915, 1918, 1919,1920 and 1921. He edited the report of the National Christian Conference of 1922. He was almost invariably chosen as English chairman of the Publicity Committee of these gatherings, and prepared the daily reports for the Shanghai news papers and the summaries for the religious press abroad. He attended, as representative of the North China Kung Li Hui, the conferences on Church unity called by the Sheng Kung Hui in January of 1935 and 1937. He thus became. to a remarkable degree, an interpreter of Protestant Christianity in China, both to its English reading constituency in China and throughout the world. And although there were those who were inclined to disagree with his interpretations none could quarrel with his accuracy as a careful reporter of facts.

Dr. Rawlinson was the father of one of the largest of modern missionary families. The first Mrs. Rawlinson died in 1916, the mother of 9 children, of whom 5 are still living in America. In 1917 Dr. Rawlinson married Miss Florence B. Lang, who was a Secretary of the Foreign Department of the National Board of the Y.W.C.A. and who had served for three years in Colombo, Ceylon and for two years as acting National Secretary in Bombay, India. They returned to China in September, 1917. Three children were born of this union, of whom one was in Oberlin College and the other two in China at the time of his death.

This sketch gives but a brief account of a life which has been fruitful in influencing Christian thinking and activity for a generation. In due course the readers of the Recorder will welcome a more extensive sketch of one who placed this journal in the forefront of mission journalism throughout the world.

Dr. Rawlinson was a courageous thinker, a prophet of the new era, and as the fearless exponent of his views, was naturally an easy object of attack for those who fear change. He never lost his love and sympathy for his more conservative brethren. He dealt with them in a spirit of complete Christian charity, and the columns of "The Chinese Recorder" and of the "China Christian Year Book" were always open on equal terms to those who differed from him.

If his pages seemed to some to show a lack of balance between these groups, it was not for lack of invitations from him to share in them. He was always a champion of the emergent, indigenous church, and was continually on the search for Chinese writers, conversant with English (or whose writings might be translated) to give expression to its developing life. His editorials in this journal were a constant challenge to his colleagues in service to a prastical awareness of the currents of life and thought about them, and a summons to forward looking policies. Surely a prophet is gone from among us, and we shall greatly miss the stimulus of his pen and voice as we attempt to carry on through fire and flame.

Note.—Readers will regard sympathetically the delay in the publication and distribution of this issue. Page proofs for the first part of the magazine and galley-proofs for the latter part were read by Dr. Rawlinson. Immediately upon receiving word of his death, the chairman of the Board of Editors authorized Prof. Roderick Scott of Fukien Christian University who was in Shanghai at the time to complete the issue and to get in order for publication the material already collected for the October issue. Mr. Scott prepared the prefatory editorials for the September and October issues. When he left for Foochow, Rev. C. L. Boynton undertook to carry forward the September issue. A meeting of the Board of Editors on August 30th requested the chairman, Mr. Baxter, and Rev. W. H. Hudspeth to take over temporary responsibility for further publication. —C. L. B.

TELEGRAMS AND LETTERS

From Generalissimo and Madame Chiang Kai Shek

WE DESIRE TO CONVEY TO YOU OUR DEEPEST SYMPATHY FOR THE BEREAVEMENT OF DR. RAWLINSON DUE TO EXPLOSION OF A BOMB ACCIDENTALLY DROPPED FROM A CHINESE PLANE INTO THE SETTLEMENT ON AUG. 14 AFTER AN AERIAL ENCOUNTER (paragraph) THE TRAGEDY IS UNFORESEEN AND UNAVOIDABLE AS IT IS PROVED BY INVESTIGATION THAT THE AVIATOR WAS WOUNDED AND HIS BOMB RACK WAS DAMAGED BY JAPANESE ANTI-AIRCRAFT (stop) DR. RAWLINSON WAS A FRIEND OF THE CHINESE PEOPLE WHOSE MISSIONARY ENDEAVORS HAVE GREATLY BENEFITTED CHINA (stop) IT IS DOUBLY REGRETTABLE THAT HE SHOULD HAVE SACRIFICED HIS LIFE IN THIS WAY (stop) HIS WORK WILL REMAIN IMPERISHABLE WITH THE CHINESE PEOPLE (stop). ANYTHING WE CAN DO PLEASE LET US KNOW.

From His Excellency Chengting Wang

DEEPEST SYMPATHY FOR YOUR GREAT LOSS DOCTOR RAWLINSON BY HIS DEATH COMPLETED HIS SACRIFICIAL WORK FOR CHINA

W. W. Yen

Permit me to send you a few brief lines of sympathy on your great bereavement. Although I knew the Doctor only slightly, I am fully acquainted with his work and sentiments and appreciate very deeply his friendship and services for our country, His death is a great loss to China as well as to the U.S.A. Again, assuring you of my deep sympathy, which is shared by many of my people, Sincerely yours, W. W. Yen.

CHRISTIANITY SETTLES DOWN IN CHINA

EDITORIAL

NEW RIGHTS OF THE NEW ERA

The new era in China is laying new foundations for Christianity's relations to China. Emerging new legal bases are pushing aside the treaty "rights." Christianity so far and so fast as it settles on these new legal foundations will cease to be alien in China, and will enter a new and freewill relation to the Chinese. This is an highly important aspect of the present relation of church and state in China. When completed this change will make Christianity legally indigenous. The issues in the change promise to be settled neither easily nor quickly. Nevertheless, Christianity in China is moving from the treaty "rights" to rights given by China.

A LOOK BACKWARD

We may briefly remind ourselves of the legal bases for their activities forged by the early missionaries. These are so mixed up with political concerns that Christian pressure alone cannot eliminate them. They came, it should be remembered, out of a period when the motive power of Christianity in China was missionary. As late as 1907, for instance, out of 1,186 who attended the Centenary Missionary Conference only nine Chinese were present as *visitors*. The treaties which defined the Christian "rights" arose in extra-China pressure upon the governments concerned. Thus these "rights" were not the fruit of China's freewill and never have been inducements to China's goodwill. The "rights" obtained were attempts to transplant in China by treaty the privileges attached to religious liberty as then known by its western protagonists. Though religious toleration was not unknown in China it did not operate satisfactorily in connection with Christianity. The alien status of its leading propagandists was one of the factors causing this. It is the alien initiation of these treaty "rights" which has now become an embarrassment.

Just what are these alien-forged Christian "rights" in China from which we must move on to something China-centric and non-alien? On December 28, 1844, an Imperial Rescript granted toleration to the Roman Catholics. One year later Kiying, High Commissioner for Foreign Affairs, declared that all western nations were to be on the same footing as regarded the exercise of their religion. Toleration was thus granted to the *nations* concerned. A long struggle ensued. The treaties of 1858 pushed the definition of toleration to the point it still holds. They gave any persons, whether citizens of the treaty powers or Chinese converts, the "right,"....."peaceably to teach and practise the principles of Christianity," and that without interference or molestation. It was not until 1903, however, that the mission treaty "right" to hold property was settled in the form that still obtains.

Two effects of the above cursorily mentioned process are evident. First, the religious freedom involved stemmed back to non-Chinese roots and legal bases. Alien force supported it. Second, the Christian treaty "right' to acquire and hold property in China was a *mission* "right." In both cases the powers concerned could, if deemed necessary, bring pressure to bear if the "rights" appeared to be threatened. All this embodied the mission-propelled character of Christianity in China and developed a church dependent on "rights" won for it by the missionaries. Thus so far as church and state then had a relation in China it was one projected from the West. Missionaries, however, did not universally act up to the imperialistic influences utilized to win these "rights." Their non-profit-making institutions and contributions bear this out. Whether the introduction by missionaries of modern journalism, medicine and education in China is a sufficient excuse for the methods they used to get the "right" to do so is a debatable question. Missionaries shared in some of the mistaken ideas of their age. A new Christian attitude to the "rights" is in evidence. A movement to shift the rights of Christians from treaties imposed upon China to legal bases set up by China is getting under way.

A LOOK AROUND

The environment in which Christianity now lives in China is tremendously different from that which brought forth the now inconvenient treaty "rights." The missions are still with us. But they are no longer the main motive power for Christian service. Chinese are now its leading promoters. Christian schools, medical work, national organizations, and, to a considerable extent, the churches now move under Chinese Christian motive power. Friendly co-operation between Christian educationists, medical workers and churches and Chinese agencies, often national, is prominent. Christianity is not struggling for the right to work in China. The Chinese people are seeking its aid. The Constitution of China has incorporated the right of religious liberty. The Christian problem is now one of the adequate use of its privileges and opportunities. These favoring changes have come partly of necessity, partly because Christian institutions in China have outgrown reliance on missions and partly because China has a new mind and attitude towards Christianity. A changed Christian movement is face to face with a changed China.

China is now offering Christian institutions a legal status rooted in laws made in China. Christianity has a new lesson to learn—fitting her work and institutions into China-centric laws. At the moment this new legal status is concerned primarily with the land law and that on which churches may be registered.

The registration of the Church of Christ in China with the Chinese Government means that about one-third of the Christians in China have passed from the treaty "right" status to one within

the framework of Chinese law. They have dissociated themselves from the treaties dubbed "unequal." A basis is also being worked out whereby this church may hold its property as an institution in China. Two momentous things have happened in connection with this the largest group of Christians in China. First, in registering they have cast in their lot with China and will rely upon its government for such protection as they need. The Church of China has become legally indigenous. Second, the Christian right to hold property in China is beginning to pass from the mission to the church. This the "rights" as envisaged do not seem to have foreseen clearly. It is a change that will involve more grinding of gears than registration even. For the mission right to control property is mixed up with responsibilities to the original donors and with the desire to insure that its use carries out their particular purposes.

The question as to whether Christian property rights shall be vested in missions or holding organizations within China will become increasingly urgent as such property is re-registered and tax-exemption from the land tax enters the realm of Christian policies. The legal status of Christians institutions, including the churches, and the Christian right to own property must be viewed and determined apart from the treaty status of both. At the moment it is an unsettled question as to whether mission-owned property is entitled to tax-exemption. Which would be better, to put mission-owned property on a different legal basis or seek for it the same privilege of tax-exemption granted to Chinese bodies owning the property? Another pertinent question is, since registration is a preliminary to tax-exemption shall the churches register in order to secure it?

Thus while the treaty "rights" still exist they are the objective of a flank movement based on China's new laws. The treaty "rights" must, in consequence, be subjected to the acid test of how they will affect the future of Christianity in China. Can the Christian movement afford to do other than work towards adjusting itself to China's new laws? After all the working basis of Christianity in China must be one won by Christians in China from the people of China.

Involved in much of the above is the question, What *is* the church? It is the church in China that must win and enjoy religious liberty, not the *nations* out of which its missionary forefathers came. Neither in connection with the regulations governing tax-exemption nor the conditions of registration is there a satisfactory definition of the church. Is this due to the fact that China's lawmakers look on the church as a *treaty* responsibility? However, we should not be surprised that China's modern lawmakers have not been able to define that on which the various Christian contingents in China have as yet come to no agreement. They *must* get together. The church is a distinctive institution. Its relation to religious liberty, tax-exemption and registration must be further clarified. The presence of a friendly government should allay any tendency to anxiety because of this situation. Perhaps, too, the conditions

involved may be viewed quietly because the Chinese act more in the spirit than the letter of the law. Nevertheless, the present friendly atmosphere in which Christians may scrutinize tax-exemption, registration and property rights should be utilized to secure a legal definition that recognizes the particular purpose and work of the church. Can the Christian groups agree sufficiently on a definition to be able to help China's lawmakers define the church legally? Christianity's right to exist in China is now given in Chinese law. But the conditions under which that right may be exercised are vague because the church, the fundamental institution to which the right is given, is not defined. Until some definition mutually satisfactory to Chinese lawgivers and Christians is secured the present amorphous relation of church and state in China will continue with the possibility of the uncertainty giving rise to avoidable difficulties.

A POSSIBLE FUTURE MOVE

In the new era of which Christianity is now a part in China it is evident that the treaty "rights" are of uncertain value. If it is desirable that the distinctive characteristics of the Christian church be recognized in Chinese law the relation of that church to the treaty "rights" must be broken. That is a preliminary to putting the church and its workers on a sound legal basis in China. Such issues will not automatically settle themselves. We mention them not to dogmatize about them or because China is at present exerting concerted pressure along these lines. But a friendly China provides the best atmosphere in which Christians might move in order to eliminate finally the hint of force which their treaty "rights" carry. A generous gesture at this point will be met by equally generous response on the part of China.

What might Christians do to separate further their past from their future in China? To open up this challenge for consideration we reproduce in large part a letter recently received from a missionary. The issue it raises must be faced. It suggests a strategic move on the part of Christians that while it is not altogether novel has not been generally considered. With no intention of predetermining what should be done the *Chinese Recorder* wishes to present the matter for discussion. What follows is from the letter mentioned.

"The approach of the World Christian Conference in Hangchow puts heavy responsibility upon the Christian church and the missions in China; and that not only of preparation and entertainment. We must also bear the brunt of any reaction against missions for their political connections or of any attack on Christianity which such a conference might precipitate. Let us not forget the Peking World Student Conference and the anti-Christian agitation which preceded and followed it. We do not fear opposition and persecution but we should try to remove any legitimate causes therefor. It is true, of course, that today in China there are no signs of severe criticism of, or attack upon, the church. But we should be alert! Many of

the former opponents of the church are still present. The strong nationalistic and anti-Christian feeling in some quarters might at any time be utilized by skilful leaders of public opinion.

"Would we not forestall a possible anti-Christian movement in connection with the Hangchow Conference if a large group of missionaries took an open stand against the connection of missions with any kind of political aggression or special rights in China such as extraterritoriality? Only a very few missionaries can become naturalized Chinese citizens. But would it be possible for missionaries to say something like this?

"(1) That while serving in China as missionaries of a universal Christianity we are nationals of different countries and hope to interpret the West to China and China to the West and to be instrumental in promoting international understanding and friendship.

"(2) That while we live in China as guests of the Chinese nation and people we desire to identify ourselves as much as possible with the people of China and ask for only such protection and justice as the Chinese Government accords to its own citizens.

"(3) That we hope our governments will immediately relinquish their extraterritorial rights and special privileges under the existing treaties and negotiate new treaties on an equal basis with China.

"(4) That meanwhile we go on record as individuals relinquishing all personal claims of any kind for special protection by our governments to ourselves, our institutions or the churches which we have helped to found, asking only for the rights which the Chinese Government under the new constitution will give to citizens of other nations and to associations for social, philanthropic and religious purposes."

The above is, we are aware, highly controversial. Yet even so it has been mentioned before in more than one instance. Must it now be considered seriously as a possble strategic move, primarily on the part of missionaries? We have heard it said that one difficulty likely to arise in the Hangchow Conference is that the delegates from the West may arrive too intent on the intellectual problems they have discussed at Oxford and Edinburgh and not sufficiently alert to the real problems challenging the young church in China or elsewhere in the East. That does not imply that the Oriental delegates to the Conference will be unable to appreciate the intellectual issues their western colleagues may open up to them. But it does mean that the problems of Oriental Christians may be different. The Church of Christ in China has given a lead that the Chinese delegates might deem of more significance for the church in China than some of the intellectual primings of Oxford or Edinburgh. In any event these editorials open up one of the issues embedded in the relation of church and state in China.

The suggestive—perhaps startling!—paragraphs quoted from the missionary's letter are not to be deemed as putting forward a proposal in final form. Neither is it expected that any missionaries desiring to express their opinions should do so in the words given. The letter gives an individual's convictions. Yet it is obvious that if some "two or three thousand" missionaries should take a somewhat similar position their action "if widely published in the newspapers would have a profound effect in China and help to create a favorable atmosphere for the further development of missionary work and more immediately for the Hangchow Conference." Any such movement should not be aimed first and directly at the governments concerned, though it is always well for missionaries to remember that their predecessors took their full share in getting the now embarrassing clauses into the treaties. Missionaries might first discuss the situation among themselves. While there may be group discussions any moves might wisely be individual rather than organizational. Missionary opinions on the subject differ. The value of a group of signatures or individual declarations would be effective in themselves though it is quite unlikely that the missionary body would move as a whole in the matter, and even if the action of the governments should continue to lag. Such a volume of declarations would certainly be of value *in* China. Most of the missionaries would admit that the treaty "rights" have now become an embarrassment and might easily become a serious obstacle to their work. Must the process be started that will release them and their work from such incubi? These treaty "rights" will have to go ere long. The missionary body rode into its now passing legal status in China on the back of these treaties. Will it be better for the missionaries as the erstwhile beneficiaries of the treaties to wait until they are abrogated and ride out on them, or make a voluntary move towards their relinquishment that might speed up their going and would certainly strengthen Christian influence in China? Must not the whole Christian movement do something about the challenge created by the action of the Church of Christ in China?

The Chinese Recorder will welcome letters or articles on the problem. To prejudge the issue is not our purpose. Careful discussion must precede any general action that will take Christian rights in China off their former dubious basis and substitute rights satisfactory both to the Chinese church and the Chinese people.

.....

PLEASE NOTIFY THE *CHINESE RECORDER* OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO SO MEANS LOSS OF MONEY TO THE *RECORDER* AND A LOST MAGAZINE TO THE SUBSCRIBER.

Modern China and Christianity[1]

W. Y. CHEN.

WE stand on the threshold of an extraordinary age. A glorious privilege is ours as we face the opportunities of the new era. It comes also as a great challenge! We have to cope with a new situation, which, at times, may become a crisis. Whether we meet the crisis as a challenge to our strength or as an occasion for despair depends to a large extent on our understanding of the times.

We are witnessing in our time new and growing tendencies in the world, which affect the East as well as the West. They are: (1) the tendency toward a *universal revival* of despotism and the elimination of democratic government; (2) a gradual drifting into war and an inability to assert a collective will to peace; (3) the growth of materialism and a new passion for the practical; (4) the inroads of western culture on the other cultures of the world; and (5) a revolt against religion and the authority of the church. These tendencies are change-producing forces, the effect of which every nation feels and which naturally have a far-reaching influence on religion.

During the past two years there has been a profound change in the attitude of the Chinese people towards life, the nation and the world. In certain respects their reaction toward the present world order is quite in line with the highest ideals for a nation, and hence the changes that have been brought about serve not only as a challenge, but as an opportunity for Christian enterprise. Let us consider some of those changes and their effects on the Christian movement in China.

(1) The issue of democracy. The seeming success of dictatorial government in Russia, Italy, Germany, and some lesser countries, to effect the revival of the nation and the extension of the power of the government in the direction of what is known as the totalitarian state has aroused a great deal of interest among Chinese intelligentsia. A series of articles, pro and con, appeared in the *Independent Review* edited by Dr. Hu Shih. The issue of the controversy has put China at the crossroads. Should China continue the journey toward democracy or should China follow the lead towards dictatorship? The wave of dictatorship is sweeping over Europe and has already come to the East. A fascist movement in China seems to be under way. The phenomenon of a totalitarian state aiming at the direct control of the whole life of the people has made its appearance in some parts of China. Facing such a hazardous situation, what will the church do? How fares the Christian movement in China in the face of this political change? Political change is one of the signs of the times. General Chiang Kai-shek, however, assures us that "China's position is different from that of Germany, Italy and Turkey; therefore there is no

1. Address of General Secretary to Eleventh Biennial Meeting of National Christian Council of China, May 5, 1937.

necessity for a dictatorship." Chairman Wang Ching-wei also states that China now and in the future will continue to proceed along the highway of democracy, because dictatorship does not suit the national conditions in this country. It is a significant fact that the Chinese leaders still claim allegiance to democracy, while democracy is fighting its last battle in many other parts of the world.

(2) The desire for unity and peace. Never before in the history of the Chinese Republic has the country been more unified and the authority of the Central Government more widely extended. Beset both by foreign aggression and the communist menace, the Chinese Government has done its best to endure humiliation and strive with fortitude for peace and unity. The steady expansion of the Japanese military power in North China, however, resulted in rebellion in Kwangsi and Kwangtung, and finally precipitated the *coup d'etat* in Sian. The peaceful method used by the Chinese Government in meeting these crises serves as an example of the possibility of settling disputes without going to war. There is a strong desire among the people for peace and unity. The attitude of the people toward the Central Government has completely changed. Instead of suspicion, they show faith. The Sian incident won for General Chiang a nation-wide sympathy, respect and loyalty. Even those who formerly opposed him have changed their attitude. This mental change—a strong desire for unity and peace—is another sign of the times. It shows that a collective will to peace is possible, and will be successful, and that unity can be achieved through better understanding, forgiveness and love. What part can we Christians play in furthering the cause of national unity? Are Christian forces united?

In international relations Chinese policy is fundamentally for peace. "We shall not forsake peace until there is no hope for peace." But will China be allowed to cherish this hope? Can the church do anything about it? What contribution has the Christian church to make in the promotion of world peace? What is the Christian attitude toward war? These are questions not to be answered by the Chinese Christians alone. "A kind of fatalism has come over the world;" says Dr. Stanley Jones, "we find ourselves drifting straight into war and yet feel helpless to avert it."

(3) The movement for economic reconstruction. Great strides have been made during the past two years in the economic reconstruction of China. These include the development of railroads and aviation, the building of dykes and motor-roads, the promotion of co-operative societies and rural rehabilitation, the encouragement of industries and sericultural research, and many other things.

The most notable achievement is the epoch-making reform in finance and currency. During the past two years, more than 500 kinds of illegal taxes and dues have been abolished, and the total revenue thus sacrificed amounts to $50,000,000. Two important organizations have been established by the Government, namely, the National Bureau for the Improvement of Rice and Wheat, and the Central Bureau for the Improvement of Cotton. There was a rich

crop last year and the cotton harvest was good. The success of the campaign for bandit suppression enables the farmers to live and work in peace. The year 1936 was really the turning point of the Republic of China; statistics show that the economic condition of the country is coming back to normal and moving upward to prosperity. Economic change, another sign of the times, is the natural result of reconstruction. Economic change, we are told, has brought about many modifications within the sphere of religion. It has resulted in a changed sense of need on the part of humanity. It has created new wants, new problems and new ideals. It has sometimes, through material prosperity, ground under its heel all spiritual life. It will affect the policy, methods and programs of churches and Christian enterprises.

(4) A passion for the practical. Progress in education has created new problems. In the field of higher education, for instance, the number of universities and colleges has increased from 4 in 1912, to 82 universities and 29 colleges in 1936. But the number of unemployed college graduates has also increased. It was found that 71 percent of the college students register for courses in liberal arts, with only 29 percent for technical or practical subjects. This led the Chinese educators to question the usefulness or practicability of the present form of education. The tendency at present is to lay more emphasis on the so-called productive and practical education. In the realm of philosophy pragmatism is most welcomed and utilitarianism well received. This is a passion for something that conditions actual life and affects the details of every man's doings. What effect has this passion on our religion? Is the message of the church practical? Does it meet all needs of men's lives?

In connection with this educational change there is also a great enthusiasm for science. In 1911 there was scarcely a single institution devoted to the advancement of science in this country, while there are today more than 73 such institutions. Important researches in different branches of science have been carried on by the Academia Sinica, and various societies and universities. The amazing progress of science and mechanical invention in the West has given China startling hints of transformation of the nation through the mastery of the physical forces of the earth. This ardent desire for scientific advancement is bound to produce intellectual change. Changes in the intellectual realm which make for widespread intellectual progress are always accompanied by a religious change.

(5) Complete adoption of western culture. The process of intercultural contact in China has passed through three stages, namely: (a) conflict with western culture; (b) half-way adoption of western culture; and (c) a movement for total adoption of western culture. In the first stage China put up a strong resistance against western culture. This resulted in a series of wars. In the second stage China acknowledged the West's superiority in military prowess and in science and industry. At the same time China still clung to the old. The slogan was "Let Chinese knowledge be the principal and western knowledge serve as a utility." Now comes the third and most critical stage. During the last two years there has been

controversy among educated Chinese regarding the acceptance of western culture. It was argued that western culture should be accepted entirely and unreservedly and that not only science and industry, but literature, philosophy and all other cultural elements should be transplanted in Chinese soil. A complete, not a half-baked, westernization is urged. Then there appeared the manifesto of ten university professors advocating what they called "Cultural Construction on Chinese Bases," that is, an attempt to synthesize the scientific efficiency of the West with the best of the Chinese cultural heritage. The result of the controversy, however, seemed to be in favor of the complete assimilation of western culture. The inroads of western culture cannot be avoided. Cultural change is indeed an unmistakable sign of the times. But what is western culture? Is it merely western art, science, literature and philosophy, or is there something more fundamental? What is really behind western culture? Is it really western culture that we want, or rather the emerging world culture which has Christianity at its heart? In other words, do we want China to be entirely westernized, or do we want her to be Christianized?

(6) Return to religion. One may recall the great storm of the anti-religion movement which swept over the country in 1927. Not Christianity alone, but other religions also suffered. Ten years later, in 1937, what a complete change of attitude! Confucius is again honored. Instead of embracing a new-fangled theory of fascism or communism, the Chinese people are now going back to the teachings of the Shantung sage. Buddhism once more becomes popular among the intellectual Chinese who accept it, not only as an ingenious system of philosophy, but also as a most commendable way of living. According to the report summarized from "Annuaire —1937," there has been a remarkable increase in the number of Catholic converts in China; "for the first time in the history of China their annual total surpasses 100,000." The most significant witness of genuine religious vitality, however, is the message given by General Chiang on Good Friday to the Eastern Asia Conference of the Methodist Episcopal Church. No one who reads it can doubt the sincerity and earnestness of the faith of a man whom we all respect and love.

One must not, however, suppose that the prejudice against religion, especially Christianity, is now altogether eliminated. With some such prejudice is only dormant. Should there be occasion for another movement against religion, it will become much more serious than before. It all depends on the future strategy of the religious organizations. For the present no one would deny that there is a genuine desire for things spiritual. We often hear the slogan: "Salvation through Reconstruction." Can economic reconstruction alone save China? No! Chinese leaders recognize that there must be something more fundamental, something that will provide for the spiritual and moral bases of national regeneration. The New Life Movement is born of this search for spirituality. That the New Life Movement should go hand in hand with the movement for economic reconstruction is most significant. You cannot build up a

regenerated society unless you have regenerated men. This desire for spiritual change is a most noticeable sign of the times.

I have tried to set forth some of the factors that produce change in the general situation, and which, it is easy to see, affect the whole Christian movement in a very direct way. An intelligent understanding of the spirit and thinking of the times is a condition for a more effective and lasting Christian enterprise. We can see the change more clearly if we make a contrast between today and ten years ago. Now let us consider what we ought to do. The essential nature of religion is to satisfy the deepest human needs. When religion fails to satisfy human needs, it is doomed to oblivion. In order to meet the need of the times, let us consider some of the tasks that seem to us to be most urgent.

(a) A new leadership. If the Christian movement in China is to continue to gain momentum and to meet the growing needs of the age it must have adequate leadership. Wherever the movement has failed it has been due to the lack of able men in its ministry. Popular Taoism has degenerated because of lack of leadership. Buddhism is different. For more than two thousand years it has shown a marvellous capacity in adapting itself to change and it has behind it an inspiring history of achievement in thought and life, because it has a body of great leaders who are always awake to human needs.

This kind of leadership involves the inner strength and the life of the church. The National Christian Council has done a great deal through the National Committee for Christian Religious Education in the enlisting and training of voluntary lay leadership. In the field of education and medicine there have already emerged not a few eminent Chinese Christian leaders. The weakest link in the chain is that of the Christian pastorate. Of all Christian schools, the schools for training Christian ministers and religious workers are the least effective. Of all the money spent in Christian work, the amount for direct religious or evangelistic purposes is perhaps the smallest. It may be difficult to induce young men of ability to enter the pastorate, for it carries no prestige. There is also the problem of support. But it is indisputable that for this calling we must have men of the highest qualifications and ability. If we can present them a great enough cause and challenge, they will respond to the call. The history of Chinese Buddhism is full of illustrations of how consecrated and able persons were willing to give up all for their calling. I therefore propose that we revive the Student Volunteer Movement for the enlistment of young men of genius, who have creative intelligence and high ideals, and who are willing completely to surrender their lives to Christ and take up His cross![2]

Mr. Moody once said, "Pessimists have no place in the Christian pulpit. We need hopeful men." And we can say with equal truth, pessimists have no place in the Christian movement in China. We need men who have hope, faith and love, and who believe that nothing is impossible with God. We do not need the man who can only see

2. The Biennial Meeting took favorable action on this suggestion.

the dark side, who is unable to present a positive gospel truth, and who only expects disaster, retrogression and final collapse. But we do need a man who believes that the Christian movement in China will succeed and that it is a winning cause. We need men like Dwight L. Moody, Philips Brooks, Robert Morrison, and David Livingstone; men who will burn out their lives for Christ.

(b) A new evangelism. Facing the demands of a new age, we need to make an appraisal of the meaning and methods of evangelism. I shall not attempt to do it here. "In our evangelism," says Dr. Latourette, "we must recall that we are to proclaim the gospel—the glorious good news—and not to attack the faith of others." Much of our modern evangelism is not only an attack on the old faiths, but on the church itself. Certain aspects of church life perhaps need attacking, but attacks alone are not "glorious good news." Constructive criticism is desirable; but we should not stop there. Christ should be made the supreme center of the message. We are to bring people to a definite personal and purposeful renunciation of sin and acceptance of Christ as a personal Savior and friend. The methods must be born in the throes of human needs and touched by the power of a new Pentecost. Evangelism in China is for winning China to Christ!

The gospel message we bring is one of the powerful, living Christ. In presenting it, therefore, we must translate it into the living language of the day, so as to stir a living world and reach the mind and heart of the modern man. As I have just pointed out above, we are witnessing a profound intellectual change. We must be able so to present the gospel truth that the modern intelligent Chinese can understand it. Their passionate emphasis on science is commendable. It is utterly futile to attack science or to deny scientific truth in our presentation of the message. In fact Christianity and science are both along the way of the search for eternal truth. Instead of being antagonistic to religion, science can be brought to the feet of Christ as a precious gift for revealing truth.

There is in India a new evangelism. "Something new is stirring among the millions of the depressed," a group of untouchables. There is needed here in China a new evangelism among the intellectuals. The Chinese intellectuals are also a group of untouchables. Evangelism should reach all classes, the high and the low, the intellectuals and the depressed. But evangelism is not confined to preaching or revivals only. Christian education is one of the best means of evangelism.

We cannot overestimate the value of the fine work which has been done by some Christian workers in the schools. Here we touch the young intelligent Chinese, whose life is brought in contact with the infinite and charged by the power of God that they of themselves shall become a positive force for righteousness. The result of the "Youth and Religion Movement" has clearly brought out the fact that young intelligent Chinese are eager for things spiritual and will embrace a new and living faith. Overemphasis on the technical and the practical in the school tends to bring life down to a plane of narrow materialism. But there is a reaction against this narrow

meaning of education. Dr. Usang Ly, president of Chiao-tung University, Shanghai, certainly voiced the sentiment of many when he said:—"The present tendency against liberal education or preference for applied science may not last long, but in any event the utilitarian point of view is decidedly overemphasized. Apparently due to the one-sided emphasis, the mind of China's youth is unduly circumscribed and, of course, education is not adjusted to the needs of the state or of the nation."

The tendency toward technical or productive education, as it has been pointed out above, grows out of the fear of the increasing number of unemployed college graduates. It was found out recently, however, that the number of the unemployed graduates of Christian schools is very small. We do not need to be concerned with this utilitarian tendency in education, but we do need to know whether our education has equipped our students for life and brought them in touch with spiritual realities. The time has come that we should bring all our forces to bear upon this great task of evangelism. Evangelism should not aim at the saving of the soul only, but at the salvation of the whole man.

(c) A new strategy. In view of the kaleidoscopic changes in the present situation, it is necessary for us to have a new orientation towards God. Our methods may be changed, our field may be different; but God remains the same yesterday, today and forever. His love for man has not changed; and Christ's power to save man has not changed. The Gospel message will also remain fundamentally the same. Let us consecrate ourselves to God anew, purged of all hatred, prejudice, pride, and selfishness, and filled with the power of Pentecost. Spiritual regeneration should be the dominant note of the Christian movement in China.

We often hear such statements as "The Challenge of the World to Christianity" and "The Challenge of Youth to Christianity." We shall have to reverse these statements. Instead of "the world challenges the church" or "youth challenges Christianity," it should be "Christ challenges youth," or "the church challenges the world." The Christian movement in China has in some way lagged behind other movements. Now is the time for us to adopt a new strategy. Instead of lagging behind, we should take the lead. "Safety first," though a very good sign for a railroad crossing, should not be taken as a worthy motive for the Christian movement. Christianity is a venture. Let us have the spirit of intelligent adventure, of daring, of the abandonment of self in the exhilaration of a new enterprise.

The next great step for Christian churches and all other Christian agencies is to get together for a united front. In 1926, before the Fourth Annual Meeting of the NCC, Dr. David Yui said:—"Is it not imperative, under the present circumstances, that all the Christian forces in China should knit themselves together in one common fundamental purpose, work out one general program calculated to help meet the urgent need of the Chinese people, and, though each will make a distinct contribution in its own way, cooperate with one another to the best of their ability?"

This note of concerted action has been sounded time and again. But to what extent have we succeeded and to what extent have we failed therein? In this great movement for national unity and national rejuvenation we shall have no part as a spiritual and social force, if we are ourselves divided!

In a symposium on the adoption of western culture, Dr. Hu Shih wrote, "It is well for you to say that Christianity is better than Taoism and Buddhism, but in Christianity there are one or two hundred different denominations attacking each other. Which denomination then should we adopt?" Theological quarrels and schisms have done the body of Christ very serious injury. The non-Christians simply cannot understand it all. Let us not mistake theology for religion and argue theology instead of practising Christ. If we could weld ourselves together obeying the new Commandment, "Love ye one another," and believing that great things may come from on high for China, we might lead in all those movements that will help to consummate the Kingdom of Heaven on earth and win China for Christ.

A year from next autumn China will be host to the International Missionary Council at Hangchow. The most wide-reaching organ of co-operation in the Christian world will be the guest of the church in China. How can we show ourselves worthy of such an honor? How can we in our numerical weakness and our continuing dependence upon the aid of older sister churches in the West nevertheless make some notable contribution to the success of that meeting? What more convincing witness to God's power among us can we bear, and what more stimulating influence can we bring to the Christian church throughout the world, than a new, fresh, and realistic evidence of our fundamental unity, and of our willingness to work and pray together?

Members of the Conference, may I ask that we go back to the plea made by Dr. T. T. Lew, at the National Christian Conference in 1922:—"that we will agree to differ, but resolve to love."

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Christian Thinking in a Changing Age[1]

FRANK S. HICKMAN

THE greatest problem now facing the Christian Church, whether in China or elsewhere, is that of clear thinking. It is a good thing to plan adequate programs for making the Gospel effective in our restless age, but if we have no clear conception of what the Gospel is in its relation to the thoughtways of our times, programs do not matter much. I therefore venture to bring to your attention certain problems of Christian thinking in a changing age. I should like to propose as the center of our discussion a familiar statement from the Epistle to the Hebrews: 13.8:—"Jesus Christ is the same, yesterday, to-day and forever."[2]

1. Address to an evening session of the Eleventh Biennial Meeting of the National Christian Council of China, May 8, 1937.
2. Moffatt's Translation.

The immediate suggestion of this verse is something abiding in the midst of all change. This suggestion, significant in New Testament times when an old order of civilization was beginning to break up, is no less significant now, when again an old order is in the process of breaking up.

Christian civilization in the western world presented a fairly unified appearance before the advent of modern science, but its unity was of a static and authoritarian type. Experimental science has, however, from the beginning been a progressively corrosive agency with reference to this kind of unity. On the Baconian level it has increasingly brought all knowledge to the bar of tested facts for validation, on the Darwinian level to that of the continuity of unfolding life, and in our own day, on the Einsteinian level, to that of the relativity of truth.

Medieval scholasticism steadily maintained that divine Revelation, mediated through the church, was the unchanging frame of reference by which all truth must be judged, and to which it must conform. But the new science admitted no such *a priori* frame of reference; it held that truth must progressively establish its own frame as it grows through tested experience. Eventually it invaded the field of the Holy Scriptures themselves, and sought to assess their value in terms of the human experience out of which they had issued.

Let us bring these conflicting conceptions to bear upon the specific problem of the nature of Christ, since this problem lies at the heart of Christian thinking.

On the scholastic view, Christ is unquestioned as Deity incarnate. He is God's unconditioned divine revelation to men, eternally saving and ruling by divine authority. He is Lord of men by no grant of human experience; on the contrary, he is the divine judge of all human experience. He stands as the one unchanging reality in a changing world. He is man's deductive representation of God, whose incarnate Son he is.

On the scientific view, the approach is not deductive, but inductive. The exploring critic asks, "What manner of man is this Jesus? And by what authority does he claim to rank as Lord among men?" His authority, we are told, is what human experience makes it out to be, and nothing more than that. Critical humanism sees in Christ a figure emerging in the midst of the boiling stream of humanity, and insists that his value is to be measured wholly by what he means for that stream. If it accepts him as Lord at all, it is usually as Son of Man, and not as Son of God. Indeed, for the most part, present-day humanism has little inclination to take God into account in the human equation.

In an authoritarian age, there is little difficulty in taking God for granted, and in accepting the dogmatic statement of the church that Christ is the Son of God. But in an age of developed criticism, such a position is more and more difficult to maintain. The once unquestioned revelation begins to seem unreal and to fade out; and we need something profoundly appealing to our inner experience

to restore its authority. We search the face of the Son of Man, to see whether in it we can find that which convinces us of the reality of God. Thus Jesus' own claim, "He that hath seen me hath seen the Father" (John 14.9) begins to take on for us a radically new meaning. "If," says the scientist, "you mean by the term God that which I can arrive at through the projection of human experience, I know what you mean by it." And he is justified in his position, so only he understands that we mean by human experience something that can thus be projected into the divine nature of God. It is this divine something potential in the nature of man that we catch irradiating with glorious beauty the face of Christ as the Son of Man.

The scientific test of things real need cause us no fear for the supremacy of Christ. By every fair test men have yet brought his significance has grown more evident. Science may force us to think of Christ in a more intimate manner than the scholastics did; it may oblige us to see Christ immersed in human life and its problems; but if it is fair in its own testing, it will, I feel sure, increasingly admit his lordship. He is Lord, not so much by virtue of the mystery that surrounds his life as by the transcendent power and meaning which he exhibits in his relation to men; and in that regard his divinity will grow upon us in the same manner that it grew upon the ancient people of Palestine.

On the Darwinian level of scientific thought, the problem is somewhat different, although some of its implications are the same. Here it centers in the worth of man, in the light of his origin and place in the general stream of life. Christ, as the Son of Man, is judged by his relation to the whole process of unfolding life in earth.

The doctrine of evolution holds that all life is continuous, that is, that it forms an unbroken chain from species to species and from one individual to another. One wing of the evolutionists emphasizes only the natural process of unfolding life, but another thinks of the inner principle which controls it. With the first, religion has little commerce, but with the second it can and should reach an agreement.

As between the evolutionary account of the origin of man and the Biblical account, it seems to me that we have placed the emphasis at the wrong point in the controversy. Granting some discrepancy in the respective accounts of Genesis and evolution as to the time employed in the creation of man and the complexity of the process, the prime concern of religion is not with respect to these things, but rather with the more significant question, Does the process include or exclude the creative function of God? Religion can afford to be lenient as to the mode of man's creation, but it can never be lenient as to the fact. By whatever route man arrives on the scene, does he come by the hand of God, or does he come through the chance working of the blind processes of an impersonal "nature?" Is man wholly a creature of the "dust of the ground," or is he, by whatever process, being created in the image of God? These are the essentially religious questions.

Christian belief has always admitted that in man there is the nature of flesh, by which he is born from beneath out of the life of the race; and in this regard it can well listen to the report of science as to the natural history of man. But Christian belief does not restrict the life of man to this birth from beneath: it insists upon a birth from above, by which man is essentially differentiated from all lower forms of life. But now comes the scientist asking, "If we grant the double-phased life of man to which you refer, need we exclude the higher phase from the evolutionary story any more than the lower?" Religion has been accustomed to say that we must do so; but perhaps it has been overhasty in its claim.

One strong strain of evolutionary theory maintains that evolution is not blindly necessitarian, but gives evidence of an essential mental factor acting as an inward control; that there is mind in evolution as well as energy. If this is so, may not this factor of mental control be the creative power of God; may it not manifest itself on varying levels in man's role in the evolutionary process; may it not clearly emerge in unmistakable strength and with sovereign authority in the life of the divine Son of Man? Science does not deal much with ultimates; its main interest lies in the current process of natural forces and their relation to life, rather than in ultimate cause or destiny. Creation is a problem that lies in the field of religious faith, rather than in the field of scientific demonstration; but the reverent scientist may nevertheless catch the afterparts of its glory.

If we admit the possibility of a divine element in human experience we have the key to what differentiates man from the beasts of the field, however little he may submit to its domination. So much said, we may admit also the possibility that one may emerge in unique manner out of the life of the race, bodying forth in superlative degree the divine possibilities which lie sleeping in our human nature. When we come near enough to the personality of Jesus Christ, whatever may have been our theological predilections or aversions, if we do but touch the hem of the garment of his spiritually magnetic personality, we come so under the spell of his electric life that we find ourselves unconsciously sinking to our knees, with one of old, and crying out, "My Lord and my God!"

Need our scientific belief in unfolding life conflict with what is vital and central in our religious belief as to the spiritual nature and majesty of Christ? I cannot see it so. Allowing for all that ceaseless flow of changing and becoming for which evolution stands, we are not necessarily swept away from the Johannine and Pauline conception that all things came into being through him,—and more than that, that they are forever coming into being through him; and that apart from him does not anything come into being that really exists.

Pre-scientific religion told of man originally made in the likeness and image of God. It said that through our first parents man fell from his high estate into spiritual ruin, and that it is the great mission of Christ to lift man back through His redemptive sacrifice to his spiritual inheritance. Scientific religion finds it difficult to

believe that the race lived and died in one ancestor in so literal a manner. It reads the Pauline statement that "in Adam all men die" in the light of the known custom of Paul to play between the two meanings of the Hebrew term for Adam, so that sometimes it means one single man named Adam, and sometimes it becomes a generic term for the "Earth-Man" in general. It says that as in the "Earth-man" all men die, so in the Christ-man are all made alive. It thinks there is indeed a Fall of Man, and there is no lack of dire depravity, but it finds the fall to be generic and the depravity something else than inevitably inborn. It concludes that the Garden of Innocence lies open to every new life coming into the world, but also to every human life there falls the necessity of choosing between the Tree of Life and the Tree of the Knowledge of Good and Evil. It does not feel obliged to turn its back upon the fact of sin or the deep need of man for redemption from the thraldom of sin, but only upon that interpretation of the Fall of Man which is out of line with the story of unfolding life. It sees in Christ the Savior from sin, but it sees in him also the pioneer of a race of creative spirits which has it for its divine responsibility to make the earth over into an order of life wherein dwell righteousness and the love of God as its regnant principles.

And now what shall we say of our third level of scientific thinking, that of relative truth? It is manifestly a revolt against ancient ideas of absolute Truth, truth which bore little relation to the changing life of man. Such a revolt is all but inevitable when you think of the close attention which science always pays to the processes of changing life. It is intensified by the evolutionary dictum that life carries within itself its own determiners. This inwardness of life makes the controlling influence of an objective and somewhat external God seem unreal. The ceaseless change makes the absolute scheme of reality, upon which the old philosophy of religion insisted, highly untenable. Add to this the splendid achievements of Einsteinian astronomy, with its emphasis upon relativity, and the stage is fully set for a conception of life and destiny widely at variance with that entertained by traditional Christian theology.

Religious thinking has always had considerable commerce with astronomical thinking. The older astronomy was geocentric: it placed the earth in the center of its scheme, and man at the center of the earth. It stretched a very definite canopy above the earth which it called heaven, and it provided an equally definite abyss beneath the shelf-like earth which religion could and did utilize for the region of lost souls. But the newer astronomy is different from all this. In a phrase attributed to Einstein himself, there is no hitching post in the universe: there is neither a definite center of things, nor a definite above and below. The earth itself is an insignificant speck of a planet floating in an obscure out-district (although one wonders how out-districts are determined and how obscure anything could be in a wholly relative universe). The earth-dwelling man is as obscure as his dwelling place, and has very little importance in the total story of life. For that matter, the whole life story of the world is but a flickering ray in the larger cosmic meaning

of things (although again one wonders how there can be any cosmic meaning of things apart from life and the mind of man). The scientific imagination wilts in the attempt to conceive a God capable of presiding over such a universe as scientific research has pictured. The agnosticism of many scientists comes, not so much from deliberate thought, as from an overwhelmed imagination.

And yet scientific minds are growing restless. They are not quite satisfied with a purely mechanical theory of the universe. Intelligence seems essential in the total balance of things; but intelligence itself is a human intelligence projected on a tremendous scale. Intelligent human beings are, after all, persons; and if you project the quality of intelligence, you must also project the person who is the ground of intelligence. If intelligence anywhere in the universe must be grounded in personality, it must everywhere be so grounded.

Many scientifically trained minds balk at this line of reasoning. They wish to use the quality of intelligence, but they prefer to think of it in impersonal fashion. Intelligence, they tell us, is a universal thing like force. There is a universal fund of consciousness, just as there is a universal quantum of energy. What we know as human intelligence is only an organic localization of the universal consciousness, or intelligence. And so they seek to derive the personal from some kind of an impersonal psychic force everywhere pervading the universe and giving it a significance somewhat more than mechanical, but somewhat less than personal. This is not a new way of thinking, for the oriental mind was familiar with it centuries before western science was ever dreamed of. Under whatever guise it appears it is ultimately pantheistic in its nature, and it is subject to the criticism to which pantheism is always open. Not the least of the attacks which can be made upon it is that it abstracts the quality of intelligence from intelligent beings, then makes of that abstraction a thing in itself, and then turns about and tries to derive from this concreted abstraction that from which the abstraction was originally made. That is to say, it derives intelligence from personality in the first instance, and then tries by a trick of false logic to reverse the process and derive personality from impersonal intelligence, or consciousness.

We are glad to sense this restlessness of the scientific spirit of our times, but we cannot rest the case with the assumption of an anomalous thing like pantheistic psychism. There is indeed intelligence in the universe, but it is personal intelligence; it is as personal as an intelligent man. Indeed, it is only as a universal Person with whom the spirit of man can commune that we can make anything out of this key to the riddle of the universe. Man's experience is the sensitive register of something as personal as man himself in that total environment of man which we call the spiritual universe.

The measure of the universe, when all is said, is the measure of the experience of man. It is frail man who stands amazed in the presence of an Einsteinian universe, but his power to comprehend

and to be amazed makes him capable of being the subject of the psalmist, as he writes: "When I consider they heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man?" The psalmist knew the crushing wonder of the universe quite as well as the modern scientist; but he went farther then mere science feels warranted in going. He found the deeper truth that solved his problem. "What is man?" he ponders, then answers his own question: "for thou hast made him little less than divine and crowned him with glory and honor." The writer of the Epistle to the Hebrews caught up this triumphant psalm and imbedded it in his argument for the Christian theory of man and his relation to the Christ.

It is man's value and destiny by which we ultimately measure the value and meaning of the universe. The ancient Christian philosopher caught this universal human element in things, which he found resting ultimately in the eternal nature of the God-Man, and exclaimed, as we have already indicated, 'All things came into existence through him."

And now I dare to make a bold statement: truth apart from personality is as unthinkable as intelligence apart from personality. Every truth I hold as a conviction relates, whether directly or indirectly, to my own personal life-demands. That which satisfies my life-demand most thoroughly and deeply is my deepest truth, and I depend upon it as I could not possibly depend upon more superficially construed supposed truth. If truth, like experience in general, has this close relation to my inmost personal self, I am bound to think that truth is of that sort anywhere in the universe where it is to be found. I cannot conceive of a universal truth apart from a universal life-demand and its satisfaction. Nor can I think of personality, in however cosmic a sense, as unrelated to truth as consistent and abiding as personality itself. In this sense, all true personality can contend, "I am living truth;" and in this sense the universal Son of Man could claim with perfect candor, "I am the Truth."

If there is an element of relativity in truth, it does not mean that ultimate truth is relative, but only that our fragmentary personal experiences make out for us fragmentary and tentative truths. As far as we go in aligning our individual selves with the personal center of the intellectual and moral universe, that far we progress toward an appreciation of universal Truth which stands fast in the midst of all lesser and provisional "truths."

Truth at its highest pitch is not a matter of impersonal relationships of things with things; it is the index of a universe framed in personal values and meanings, a universe to which human experience and its values are the key. Moreover, this ultimate truth is personal in a still more towering sense: it registers, to be sure, in the consistency of universal law, but it speaks of a law which, at its sublime best, is couched in passionnate love: the love of the compassionate person for his children, who through wilfulness and ignorance have stumbled into the path that leads to perdition. In such a scheme of truth, redemption is as inescapable a consideration

as law. He who claimed to be the truth was also he who came into the world to save men from their sin. He in whom perfect truth had its unclouded incarnation was he who knelt in the blackness of the midnight in Gethsemane, and cried out to the Father of all mercy, "Not my will, but thine, be done, O God!"

Let us welcome the truth wherever we find it; let us search passionately for it. But let us never be content with any truth which does not ultimately bring us to the Christ of all truth.

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Christianity's New Legal Status in China

FRANK RAWLINSON

CHRISTIANITY in China is at present straddling two legal bases. We may mention as illustrating one of these bases the American Treaty of 1903 which reads:-"Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes and, after their title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work". That treaty basis still holds and its terms, with perhaps minor differences in other treaties, still apply. The hold of this treaty arrangement is weakening and its terms becoming increasingly an embarrassment to Christianity in modern China. Their place is being taken by certain new Chinese laws—the other legal status—which are now in operation and to which Christian interests must adjust themselves. The new laws which have special significance for Christianity are the *Land Law, Regulations Governing Registration of Organizations* and the *Income Tax Law*. When Christianity has fully adjusted itself to these new laws it will have passed into a new relationship with China. It will cease to be alien in any sense and will be dependent on Chinese law for such protection as it needs. For the moment the situation is in a state of flux. *The Chinese Recorder* has received an inquiry as to what is being done in this connection in various places. To this inquiry little conclusive answer can be made. This article is intended to furnish such information as is at present in hand. It is urgently necessary that this emerging situation be understood. The National Christian Council of China expects to issue a pamphlet setting forth and commenting on the *Land Law*. Any information as to what is being done additional to the information given herewith will be gladly welcomed for publication by the *Chinese Recorder*.

I. The Land Law.

The *Land Law* was first promulgated June 30, 1930, but only put into full operation on March 1, 1936. Space forbids full detailed reproduction of this law. We shall set forth in somewhat general terms those aspects of it which involve Christian institutions and property.

It is the basic land law of China, operates through taxation and registration and aims to secure uniformity as regards property holding. It affects Christian interests, though for the time being such "rights" as the treaties give are still in existence. Christians now have to choose between these "treaty rights" and adjustment to these Chinese laws. The pertinence of that issue will appear in more than one case to be cited. This statement is based mainly on information given to the last biennial meeting of the N. C. C. as prepared by Rev. W. P. Mills and is utilised by permission of the N.C.C.

The four following general terms make up the basis on which property may be held in China under this *Land Law*. (1) Ownership belongs to the people of China as a whole. This is the right of "eminent domain." (2) Private land may not be transferred, encumbered or leased when such transactions are prejudicial to the policy of the State. (3) Certain specified types of land cannot be transferred or leased to or encumbered by foreigners. The types of land specified do not appear to affect Christian property as such. (4) The State may expropriate private land when it is required for any public enterprise.

This law, interestingly enough, does not embody in full Dr. Sun Yat-sen's "unearned increment" idea. It does, however, provide an opportunity at the time of registration of land to state its then value and, as time goes on, increases the tax upon the "unearned increment". Rates of taxation range from one percent to ten percent on both urban and rural land. The increased value tax (increment tax) is to be collected either when property is sold or upon expiry of a fifteen-year period in case there is no transfer. These rates are high. When the increase in value is more than 300% the Government takes all the profit. This increased value tax is in addition to the annual land tax. There are ways and means to insure that the value set on the land is just and that it is being taxed at its real value. This land tax is a local and not a national tax. If the "declared" value is less than that of the government estimate arbitration proceedings may be instituted. The economic requirements of the community concerned permit the local finance administration to increase or decrease the land value tax within the limit prescribed by law. Apparently the decrease might actually go *below* the limit set by law. In any event the actual amount of tax is determined by the local government.

We may as well notice here that up until the promulgation of the new *Land Law* evidences of title to mission property were of two sorts, "red" and "white" deeds, the former being properly stamped and authenticated by the appropriate Chinese authorities and the latter merely documents of transfer of ownership from seller to purchaser and so not really valid. The treaties stipulated that the title must be in the name of a missionary society, be in the form of a rental contract or perpetual lease, be approved and stamped by the local authorities and be for *missionary purposes only*. The

new law gives added emphasis to the necessity of "red" deeds. All new deeds or perpetual leases in Nanking or Hangchow are now issued directly by government organs, municipal or provincial, to the parties concerned. That is likely to become the practice throughout the country.

To some extent test cases will be needed to work out the meaning of the new law. Three issues in that connection have arisen. First, for construction of buildings on vacant land a municipal government may prescribe a time limit of not less than two years. One mission had a one-storied building on its premises. The municipality concerned ordered that a two-story building be erected. The mission pointed out its one-storey building and there the matter rests, still undecided.

In addition to the *Land Law* there are *Rules Governing Reduction and Exemption of Land Tax* which provide that registered schools of good standing may apply for exemption. Under these rules Christian schools in Hangchow applied for such exemption, the second issue. This was refused because the property in question did not belong to the schools but to the various foreign mission boards. The *Land Law* does say that the tax must be paid by the owner but does not specify that this ownership must necessarily be Chinese. At the time of writing this issue is still undecided. With a view to securing for Christian schools and hospitals on mission property the same tax-exemption as that enjoyed by those where the property is held by Chinese boards of directors, the last biennial meeting of the N.C.C. undertook to negotiate through appropriate channels with the National Government.

The third issue was settled amicably. Since the promulgation of the Land Law re-registration of property has been effected in some centers. In 1934 the Nanking Municipal Government requested the holders of foreign-leased property to re-register. At this point the old treaty status of such property came forward. The missions agreed to the re-registration provided that the new form of perpetual lease to be issued in place of the old title deeds did not infringe the rights enjoyed under the treaties. When in 1935 the new form of perpetual lease appeared it contained a clause that appeared likely to limit disposal of the property concerned to the Nanking Municipal Government only and, in that event, of the Municipality taking over the land concerned at the "original price." Whether this was the price at which the land was originally bought or that declared or estimated at the time of the new registration was not clear. To settle these questions they were taken up by the American Legation with the Ministry of Foreign Affairs. After a year the American Legation was informed that the objectionable phrase had been deleted and a new form of perpetual lease prepared. This was found to be satisfactory. The process of re-registration was then resumed and is still going on. These instances show that the Chinese governmental organs concerned will consider all such issues reasonably.

The main issue involved is that of the exemption of taxation for Christian property, including that of the church. The information as to what is being done is scanty and so far inconclusive. In Nanking the pastors of two self-supporting churches and one independent church have, on their own responsibility, made application to the Nanking Municipality for tax-exemption. At its last biennial meeting the National Christian Council of China voted that the church should work for exemption of its property. While the problem is more complicated as regards the church it is not yet generally settled as regards either Christian schools or hospitals. According to the law land taxes may be remitted or reduced on lands used by schools, scientific institutions, agricultural experimental stations, public hospitals, charitable hospitals, public burial grounds and those institutions acting exclusively for the public good and without any mercenary object. Christian interests would appear to be included therein. The special rules governing tax-exemption, as mentioned above, include the following institutions as entitled to apply for such exemption:—registered private schools and cultural organizations; public hospitals (reduction of one-half the original tax); private charitable organizations; public welfare enterprises. In the case of the schools they must have achieved results; in the case of the hospitals and the charitable organizations they must have been in operation for five years; schools, charitable organizations and public welfare enterprises must be free of the profit-making purpose. These aspects of the law directly affect Christian institutions.

The actual working of the *Land Law* up to date, so far as details are available, does not throw conclusive light either on its application to Christian institutions or on their exemption from its requirements. The general attitude of those concerned is to seek for such exemption for these institutions as can be secured. The treaties which have heretofore played a large part in determining their legal status say nothing about exemption from taxes. China's sovereign right to tax is unimpaired. But under these treaties and extraterritorial rights China cannot apparently collect such taxes by force. But that is only a technical question. Apart from that both Chinese Christian groups and missions are under the same moral obligation in this regard.

Thus far no Protestant missions have paid this tax. That is probably due in part to uncertainty about their relation to the rules for exemption and partly to slowness of procedure in applying the law on the vast scale involved. Available information on other "religious bodies" is not very enlightening. In Hangchow Roman Catholic churches have paid taxes on non-income producing property but their school property has been exempted. All Buddhist temples in the same city, it appears, have paid the tax whether the property concerned produces income or not. Moslem mosques appear to be paying taxes for income-producing property, but their school property has been exempted. In Nanking this tax has been levied for the first time this year. Buddhist temples have begun to pay the

tax and Moslem mosques may have to do so. This scant information implies that there is less question about exemption of schools run by "religious bodies" from taxation than about some of their other property.

Registered schools with satisfactory records may get full exemption and registered hospitals likewise may get a reduction of fifty percent. But where do the churches come in? No satisfactory answer can yet be given. They are, it is true, non-income producing bodies. But that does not settle the question. Under the *Rules Governing Reduction and Exemption of Land Tax* the status of churches is nowhere clearly defined. Are they "charitable organizations" or "public welfare enterprises"? Both of these are mentioned above. But under the *Regulations Governing the Registration of Public Bodies* a distinction is apparently made between "religious bodies" and "charitable organizations." It would seem, therefore, that churches, certainly being "religious bodies," cannot secure tax-exemption as "private charitable organizations" even though non-income producing. Shall they, then, apply for exemption as "public welfare enterprises"? Here again the regulations governing the registration of "cultural associations" (classed with schools because of the same nature) provide for a classification of "religious bodies" separate from that of "public welfare bodies." It is an open question, therefore, as to under what provision churches can plead for exemption from the land tax. Under the *Rules Governing Reduction and Exemption of Land Tax* churches do not definitely fit anywhere. That some freedom of interpretation may be allowed is evident in the case of the registration of the Church of Christ in China, to be dealt with later.

At the moment, therefore, neither the regulations governing tax-exemption of churches are clear, nor does the way the law is being applied to other "religious bodies" provide any satisfactory precedent. In view of this the last biennial meeting of the N.C.C. took the following action:—"Registration of church bodies with the Government is approved in principle, but the N.C.C. is urged to attempt through appropriate channels to secure from the National Government legislation better adapted than that now in force to the needs and nature of religious bodies, and to the preservation of religious freedom."

Tax-exemption is, it should be noted, apparently dependent upon registration. With the status of this latter the following paragraphs deal. But the issue is raised, Shall we register churches in order to secure tax-exemption? Or must a clearer definition of the church precede either registration or tax-exemption? It may be noted that under the *Rules Governing Reduction and Exemption of Land Tax* reference is made to the registration of all institutions concerned except "public welfare enterprises." But it is uncertain whether churches can apply for exemption under that category. The law requiring registration of organizations including "religious bodies" would appear to include the church. Under that law church registration has been effected anyhow. It would seem, therefore,

that registration of the church is precedent to its exemption from taxes, no matter what the category under which it is included. There is involved here a relation of the church to the state in China that neither has yet thought through. While the state in China is friendly to "religious bodies" and still thinking through the application of laws bearing thereon, is the time for the church to help in the necessary thinking.

II. Registration of Churches.

The registration of churches comes under the *Regulations Governing the Registration of Public Bodies.* In 1915 the Mi Shih Church in Peiping was granted registration. In October 1927 the First General Assembly of the Church of Christ in China authorized that the National Government be requested to register this church. But it was not until the autumn of 1936 that the circumstances were felt to be favorable to the making of an application for registration. The official permit of registration was received on December 22, 1936. This church, it may be noted, has also worked out a draft constitution for a corporation known as "The Property Holding Trustees of the General Assembly of the Church of Christ in China." So far as we know no other church bodies have yet registered with the National Government.

Like the regulations governing tax-exemption those governing registration are vague as to the nature and function of the "religious body" known as the Christian Church. There are no regulations governing churches in particular. It is to be registered alongside granges, labor unions, chambers of commerce, fishmongers' guilds, student associations, women's clubs, cultural institutions (different apparently from academic cultural institutions) religious groups, public welfare societies, professional clubs, etc. While registration seems necessary to tax-exemption it does not follow that all registered bodies are entitled to such tax-exemption.

The conditions governing the registration of the above-listed organizations reveal no cognizance of the nature and function of a church though it is under these conditions that church registration has been permitted. These conditions are:—

(a) No word or act against the Three People's Principles is permitted.
(b) The organization shall receive guidance from the Kuomingtang.
(c) The organization shall observe the laws of the nation and obey the mandates of the Government.
(d) Membership shall be limited to those permitted by the law.
(e) Anti-revolutionists who have been found guilty and those deprived of the rights of citizenship are not permitted to be members.
(f) Apart from the regular meetings of the organization any extraordinary meetings must first secure the consent of the highest local Tangpu and government officials.

(g) In case the organization disobeys the above regulations the same shall be punished according to the prescribed law.

It has been rightly observed that these "regulations are wholly alien to the aim and organization of the church." The Church of Christ in China felt that since the National Government is friendly to the church they would not, however, create difficulties for that church. "If in the future we should have a Government not friendly to religious organizations—a situation we have no reason to fear—the church if registered will be in a much more favorable position with such a Government than the church which is not registered." "We are convinced that the church as a registered body will be in a better position to make a constructive contribution to the task of national reconstruction than if it continues under foreign treaty protection." This is, in brief, the attitude of the Church of Christ in China.

In order to secure clarification as to regulations (d), (e) and (f), the Church of Christ in China on December 5, 1936, addressed a communication to the Government which, referring to these regulations, said:—"We are somewhat concerned when we consider regulations (d), (e) and (f) because we do not see how they can be applied to a church without doing violence to the constitutional guarantee of religious freedom." An interpretation of the above clauses was therefore requested. But before an answer to this communication was received the official Permit of Registration as issued by the Central Executive Committee of the Kuomintang was received on December 22, 1936. The application therefor had gone through the Central People's Training Council and thence to the Ministry of the Interior. It was transmitted finally through the Peiping Municipality Social Bureau. With it came suggestions for some changes, one of which was to the effect that the church might find a "Board of Censors" desirable.

It was not until March 8, 1937, that a reply to the request for interpretation of articles (d), (e) and (f) was received from the Ministry of the Interior. This reply is as follows:—"According to the revised regulations regarding the organization of public societies Division III, Article 1, Section c, the following three points should be interpreted as follows in their application to the Christian Church:—

"a In regard to membership, it should be made plain whether the unit of membership is a group *or* an individual. If it is the former, it is limited to group members that have been registered at the local government offices (or have been permitted by the Ministry of the Interior and the Central People's Training Council). If it is the latter, it is limited to organizatioons whose members are proper citizens who are at least twenty years old.

"b. A religious body is so far lawful when its regulations and rules are in harmony with the laws of the country. When any member of such a body violates the law of the country, he shall be considered as violating the law of the religious organization and shall be excommunicated.

"c. A religious body may lawfully hold regular or ordinary meetings (such as committee meetings). But when a meeting for the whole membership or for some particular reason is to be held, before such a meeting permission should be secured from the local Tangpu and the civil authorities."

The General Assembly of the Church of Christ in China is now exploring the question as to whether registration includes its constitutional councils and churches. Is the holding and control of property likewise included?

It is obvious that the two churches already registered have started a process that necessitates careful study. Inasmuch as the National Government is friendly to religious bodies this would seem to be the time to take up with them the question of defining the status of the church both as regards registration and tax-exemption. It cannot long be satisfactory for churches to be registered under regulations so worded that only by their being ignored can the church function satisfactorily. These new laws confront the church with a situation that must be resolved in China and on the basis of consultation and mutual satisfaction between the Government and the church. Appeals to the treaty status of churches and missions may temporarily delay such a mutually satisfactory settlement but they can no longer furnish the solution and may add to the difficulty of finding it. The church in China cannot function satisfactorily with one foot on the historical "treaty rights" and the other on an ill-defined status in the land and registration laws. Framers of China's new laws obviously cannot be expected to define the status of the church by themselves. It involves co-ordination and co-operative thinking by Government and church.

III. Income Tax.

This is the latest of the three laws dealt with in this article. We deal with it here solely in order to point out the present relation of missionaries thereto. To get some information we wrote to a considerable number of mission administrators of whom fifteen replied. They represented a considerable cross section of the missionary body. One mission council did consider the bearing of the income tax on its Chinese staff, but according to our information not one of the mission administrations concerned has as yet taken any action thereon. One suggestion is that "it would be advisable for missionary societies to deal with this question and agree on an attitude that would apply to all." No such concerted action is under way, however. Nothing is known of ordinary missionaries in the groups concerned who are as yet paying the tax. Though one, a large mission, received a circular letter at its headquarters in Shanghai sent from the Commissioner of Income Tax Administration in Shanghai relating to "Procedure of Reporting Income," neither this mission nor its missionares have apparently received application for the payment of the income tax.

A few missionaries in special situations and those in institutions who receive their stipends from funds raised in China have paid the tax. Two mission schools reported this as being done. As from

July 1, 1937, the National Christian Council of China pays the tax for those westerners—missionary or otherwise—on its staff who are paid direct from Council funds and deducts these amounts from their salaries. The missionary associates on the Council's staff who receive their salaries from missions are not included in this action.

It would appear that a small proportion of missionaries pay income tax to their own governments. In some cases such income tax is paid on salaries when on furlough. Two administrators of British missionary societies report that the societies pay this income tax for the missionaries. Not all British missionaries, however, have to pay such a tax. The members of New Zealand Missionary Society share in a twenty-five percent tax on board money sent out of their country. For that reason the missionaries concerned would not welcome payment of income tax in China. Two American missions are at least considering whether, in the event of their missionaries having to pay this income tax to the Chinese Government, the Boards should shoulder it. A considerable proportion of the missionaries come within the legal exemptions granted by their home governments. But in general the attitude of missionaries in China towards payment of income tax to the Government of China is undefined and their practices as regards payment of such a tax to ther own governments are very diverse.

Shall missionaries pay income tax to the Chinese Government? Answers to that question are also very diverse. One points out that the American Embassy has stated that American missionaries are not liable to such a tax. Another suggests (British) that the Foreign Ministers should be consulted before definite action thereon is taken by the missions, so that there should not be any unnecessary complications with the home governments. These home governments have not yet made up their mind on the subject. An American bishop, however, says:—"My own judgement is that since we enjoy the benefits of living in China we ought to pay the tax if we are asked to and that without demur." Another American, however, feels that these "benefits—police protection, civic improvement, etc.—are adequately paid for in the customs duties, property taxes and other direct and indirect levies." Another American, who seems to admit that this tax might eventually be paid, says:—"I feel that the different mission boards should get together and make a joint petition to their consulates to secure exemption on all personal and mission funds until such time as this income tax is universally charged, both among the Chinese and foreigners." Another American says:—"It ought to be paid if it is justly assessed and paid also by all Chinese in the same position and we cannot be exempted because (missionary) salaries do not originate in China—are not from Chinese sources." One Britisher who is not satisfied that in South Chna living conditions are what they might be and does not want to help provide a larger "war chest" yet says:—"I do not think that one should close one's mind and decide under cover of treaties to refuse to pay up so long as there is no differentiation between Chinese and foreigners. One would be guided by the circumstances prevailing at the time."

In spite of diverse attitudes toward the question as a whole, all our correspondents make a clear distinction between income tax paid on monies derived from Chinese sources—investments, Chinese school funds, etc.—and monies raised abroad and sent into China to support missionaries and their work. In general the feeling is that income tax on these latter funds should not be paid in China. Whether Chinese supported by such funds should share in such exemption is not considered. Dr. H. H. Kung is quoted as saying that "income tax will not be asked upon incomes wholly derived from foreign countries." That basis would certainly exempt most of the missionaries. But a circular letter put forth by the Income Tax Administration (Shanghai office) says:—This tax shall be "levied" upon "three classes of income, derived within the territory of the Republic of China, of all persons regardless of nationality, and also derived therewithout of nationals, residing for one year or more within the territory of the Republic of China, of any foreign country which accords a similar treatment to Chinese nationals." That statement does not seem to substantiate the interpretation attributed to Dr. Kung. Something neeeds to be done to bring to an end the uncertainty in the minds of missionaries paid by funds received entirely from sources outside of China. Then, too, how is the law to be applied to missionaries? One who has had practical experience both in paying the income tax himself and in observing how the law is applied to himself and others makes this pertinent comment:—"I can see considerable difficulties in securing any arrangement for the payment of this tax which will be equitable as between missionaries. Unquestionably, when payment becomes general, many societies will assume the burden as they have already done in other countries like Japan and Brazil. Others will not. There will also be a considerable variation in the interpretation of what constitutes the salary base upon which the tax is paid. As compared with their Chinese friends and foreign commercial people, should the missionary include in his statement of salary the value of his house rent, children's allowances and other appurtenances, or should he include only that portion which is labelled salary or stipend? I fear there will be considerable elasticity of conscience displayed at this point. Where the salary includes all allowances, there will be a much greater income tax payable than in the case of those where there is a considerable sub-division of items with many imponderables."

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What is the Relation of Church and State in China?

A SYMPOSIUM

I

CONCERNING relation of church and state, I can speak best as to Christian schools. The Government has required that Christian schools register the same as all other private schools, whether religious or otherwise. This was at first considered by many to indicate an adverse attitude. The experience of re-

gistered schools all over the country has been that the Government has afforded them fair and, in most cases, even friendly treatment. In the case of Christian colleges and universities large sums of money have been contributed both by the Ministry of Education and by various provincial and local governmental agencies. In the case of schools which have not registered there have been only a few isolated cases of government action compelling them to close. The majority are still allowed to carry on although disregarding Chinese law.

The government regulations do not expressly approve religious instruction and services of worship in schools, but clearly imply permission for the same, with exception that curriculum instruction is not permitted in the primary and junior middle schools. While there have been a few cases of inspectors who have criticized religious activities of schools, the general attitude has been one of non-interference. A large number of schools conduct active programs of religious work including Bible classes, meetings, evangelistic services and baptisms, without any hindrance. All of this is well known to the Government. Large numbers of students come from the homes of government officials.

While problems continually arise, they are generally of a sort that are problems for government and private schools on the same basis as for Christian schools, and thus far most of them have eventually reached a satisfactory conclusion So far as we are able to judge Christian schools still have a genuine opportunity to make their Christian contribution. E. H. Cressy.

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II

The Republic of China proclaims that it is built upon the foundation of the "Three Principles of the People." In other words the nature of the Government of China is "of the people, for the people and by the people." The people are themselves the rulers and they rule constitutionally for the good of the whole country. China is a democracy which recognizes all the rights of the people as provided in the Constitution. Religious freedom is one of the major rights constitutionally recognized.

The people have not only the right of religious belief but also that of organizing themselves into many kinds of corporate bodies as regulated by the law of the state. But so far there is no specific law governing the organization and registration of religious bodies such as the church. Apart from two church bodies, the Chinese Independent Church in Peiping and the Church of Christ in China, all the other Christian churches have not yet registered with the National Government. These two churches are registered under the general rules and regulations governing the registration of all kinds of organizations and societies of the people. They range from labor unions all the way along to women's clubs. Many of the rules governing their registration are simply impossible for Christian churches to observe. Having registered and failing to observe them, one can not be certain of the consequences.

The report submitted to the Biennial meeting of the N.C.C. by the "Church of Christ in China" on their registration with the National Government points out clearly the difficult implications. However, this Church and the Chinese Independent Church are the only church bodies that have established a legal relation with the state. All the other churches, officially speaking, have no such relation. The state does not know them as churches. They exist only in the shadow of foreign missions which obtained their status on the strength of the so-called "unequal treaties."

Thus in answer to the question, "What is the relation of Church and State in China?" one would say that there isn't any, and the relation which has been established by the two registered churches is, to say the least, most unsatisfactory. Nevertheless, I wish to express my personal appreciation of the action of these two churches in paving the way which may lead in the future to better legislation on the relationship between church and state. P. Lindel Tsen.

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III

In considering this question, let us clearly distinguish the difference between church and state in constitution and function. The church is a religious body, which is essentially individual in its appeal. The state is a political body, which is essentially corporate in its appeal. Though thus functioning in different spheres, these two organizations are complementary and *must* co-operate that each may attain its highest development and accomplish most perfectly its beneficent service to mankind.

Church and state, in their co-operative relations must mutually recognize and respect each other's independence that the greatest efficiency and results may be secured by each in its special sphere. In the first year of the Republic, the Chinese Government removed all religious disabilities; and religious liberty has prevailed throughout China ever since. Some years later the Government decided that no particular church should be recognized as the State Church of China, but that all reputable religious bodies should be equally recognized and protected by the state. This we heartily endorse as an act of religious liberty. Nothing has transpired since to divert the Chinese Government from this statesmanlike policy, and we trust never shall.

Measures recently promulgated by the Government for the registration of religious bodies, may be regarded as an official tabulating of these bodies by the state, for the purposes of mutual recognition, of protection by the state, and of detection of any bodies that, under the cloak of religion, conceal evil designs. Should these registration regulations, by any possible chance, involve interference with the liberty of faith and practice of the churches, we, surely, will deplore this as being a retrograde step that is incompatible with the liberty that rightfully belongs to the citizens of this great Republic.

I am quite prepared to recognize the government registration regulations as being informative and protective measures only, believing, as I do, that the Chinese Government recognizes the supreme value of Liberty, that essential quality of democracy in both church and state, and that it will not do anything that will deprive its citizens of their just privileges. W. Harvey Grant.

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IV

It is indeed most praiseworthy that the *Chinese Recorder* sees the necessity of a more thorough investigation into the question of "The Relation of Church and State in China." For if at any point it is in regard to this question that we must confess a failure of the last Biennial Meeting of the N.C.C. It was strange to note how anxious everybody in that meeting was to avoid discussion of the question:—"What *is* the relation between church and state?" Was it because we did not feel its urgency? Or was it because we feared public discussion might unhappily disturb the good understanding just attained between church and state in China, thanks to a situation more favorable than any known before?

The question of normal relations with the state is pressing upon us from different sides: (1) the unhappy hundred years of relation between foreign missions and the Government of China; (2) the friendly attitude of many responsible men in the present Government; (3) the indifference towards, if not rejection of, the church by the majority of Chinese officials.

We are not able to foretell whether the present gratifying situation in China will last and win over more of the still indifferent officials, thus making of China a citadel against the anti-Christian and anti-church tendencies spreading all over the world in our days; or whether the prince of this world will find means to make our hopes merely utopian, and compel the mass of officials to run on the opposite side. We are not able to decide these issues, but it is our duty to ask whether or not the Chinese church of today, in due obedience to the principles laid down in the Scriptures and having learnt the lessons taught by church history, is trying to solve the church-state problem for our generation in the right way. The answer must be both "Yes" and "No"!

The leaders in the N.C.C. fervently laid stress upon our duty to pray for the Government, to render unto Ceasar the things which are Ceasar's, and with all the power of Christian personalities to join in the efforts of the state for the social reconstruction of China. Yes! Our leaders seemed to tremble when thinking of the danger that the church, idle and drowsy, might miss today's wonderful opportunity for co-operation with the state in China. We representatives of rural churches in less developed regions are ashamed of our omissions in this regard and admire the zeal of our brethren in the more advanced parts of the country.

But what about the tendency to make the churches social institutes and to transform the gospel of Jesus Christ into a social

message? Is that a good way to solve the problem of normal relations with the state? Must the church be merged and dissolved into society, or have we, till the Lord comes again, to fulfil a special church-task quite different from the goal of any other social group and quite different from all duties the state, however advanced and enlightened, must shoulder?

It seems to me that church leaders in their efforts to promote a good understanding between church and state do not like to think so much about that special church-task which has nothing to do with social endeavours. Allow me to refer to the registration of the General Assembly of the Church of Christ in China as a striking instance of what I wish to say. It is generally admitted by all people concerned that the regulations under which the registration became a fact in no way take into account the vital necessities of a Christian church. Certainly the day might come when the Chinese church, like churches in other countries, might have to live its church-life in the catacombs and be happy to be allowed to live under regulations formulated for "fishmongers' guilds and womens' clubs"! But do we not in China today enjoy a government which, from the standpoint of the state, begins to realize the positive contributions of the Christian church to the national life and which is, therefore, inclined to invite the church to co-operate with it? We cannot blame the Government for this registration. On the contrary it was a great courtesy on the part of the Government to grant instantly what the Church of Christ asked. But the church lacked courage in being afraid to seek from the state a deeper understanding of the fundamental relation between church and state. Perhaps the first result of so dealing with the Government might have been a breakdown of the negotiations because a democratic and non-Christian state might not like to give much special attention to the church which is a minority group among a lot of other social and religious groups. But it is quite possible that it might not have been too difficult a task to convince the Government that it would pay to spend some days or even weeks or months, on solving the question which has troubled China for more than one hundred years. Then registration, without sufficiently concrete regulations, that may for the present be a friendly gesture, might in times of tension and misunderstanding turn out to be a source of endless troubles, bound to poison the relations between church and state. It would be a wise policy for the Government to recognize the church as a vital force in the country, able to bear responsibility for creating good relations between church and state.

In any case the church was not entitled to accept the seven ominous registration regulations which will do no harm only if they are not applied according to their clear terms. Like a sword hanging above our heads they are quite harmless so long as they do not fall. Could not all the good friends of the Church of Christ unite in helping it to get rid of this fatal registration and then try together how we can make a real contribution to the solution of the great problem of church and state?

Some will read these arguments with indignation, perhaps, because we are divided in our definition of what "the church" really means. The one Holy Catholic Church, the head of which is the invisible Lord, in this world and not of this world, messenger of the Kingdom of God, which is not of this world, and of the salvation which is not confined to this world, is bound to preach the coming salvation and judgment to all people and nations, including its rulers. This church tries with all its strength to obey a government, which is exclusively entrusted with a worldly task, working for the natural welfare of all its people—including church members—using the worldly powers which every government must use to enforce its laws and orders—being of this world, and working for this world. It is not too much for a Government earnestly to ask every Christian to become a model citizen, but it is hard for any government to acknowledge that this model citizen will at times obey God rather than a government. This point makes it impossible for the church in this world to solve finally the problem of the "Relation between Church and State." Herman Maurer.

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V

Four things may serve as a test of the relationship of state and church in China.

1. *Religious freedom.* This has a definite historical and legal basis. For example, Article 6 of the Declaration of the First Party Congress of the Kuomintang, published in January, 1924, lists freedom of belief as among the "rights of the people" to be established by law. The other rights so listed are assembly, association, speech, press, and residence. The Provisional Constitution for the Period of Tutelage, promulgated on June 1, 1931, says in Article 11, in language that is both clear and simple, "The people have freedom of religious belief." Again the new Draft Constitution, which is to be submitted to the People's Congress this winter, contains the following provision:

> "Article 16. Every citizen shall have freedom of religious belief. Such freedom shall not be restricted except in accordance with law."

This latter qualifying sentence needs perhaps to be interpreted in the light of Article 25 of the same document which reads:

> "Only laws imperative for safeguarding national security, averting a national crisis, maintaining public peace and order, or promoting public interest, may restrict the citizen's liberties and rights."

Narrowly interpreted, such an article might cause grave difficulties; broadly interpreted, it should not work hardship. A Chinese Christian, Dr. C. L. Hsia, in commenting on this article says he sees "no cause to be alarmed" by it.[1]

2. *Education.* Here the basic article is:

> "A private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the

class instruction. In schools founded by religious bodies, if there are any religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools, or schools of similar grade."[2]

As is well known, this regulation has not been found to bear hardly on Christian schools. They still have ample latitude for all the voluntary religious work they can do. Government officials, too, have generally tended to enforce the law with understanding and sympathy.

3. *Registration.* The law provides that religious bodies shall be registered under the regulations governing "cultural associations." Some of the more important of these regulations have been summarized and are given on page 567 of this issue of the *Chinese Recorder.*

These regulations are obviously not drafted with reference to the church. Some of them are even alien to its spirit and methods of work. And yet the Church of Christ in China, while raising frankly this very point with the authorities, was readily granted registration by them, thus showing clearly that the authorities are not concerned to apply these general regulations, which were drawn up to cover all classes of associations, in any such way as to hinder or embarrass the church in its work. This is a manifestation of friendliness for which we may indeed be grateful.

4. *Taxation.* Under the new *Land Law* property is to be taxed at a rate approximating, in most cases, one per cent of the value of the property.[3] Certain classes of property are, however, exempt in whole or in part, among them school and hospital property. What about church property? Is it also exempt? The answer here is that this is not yet clear. However Article 12 of the *Rules Governing Reduction and Exemption of Land Tax* seems to open the way for churches to apply for exemption on their properties. This article reads:

> "Public welfare enterprises undertaken by the people or associations, if they are not for profit-making purposes, may apply for reduction in or exemption from the tax on the land used."

Certain petitions have already been submitted to the authorities asking for exemption under this provision. So far no reply has been received. The answer to be given, whatever it may prove to be, will be of great importance to the Christian movement throughout the whole country.

Summing up one may say that religious freedom is a basic policy is China. This freedom is subject to some limitation, as is shown by the educational restrictions, but these restrictions are not unreasonable or arbitrary In practice the regulations governing the registration of church bodies have been liberally interpreted. As to taxation of church property a definite policy has not yet been fixed. Much of moment depends on the Government's final decision. On

the whole the relation between church and state in China is friendly and based upon sound foundations.

1. Dr. C. L. Hsia. *Background and Features of the Draft Constitution of China.* P.207. Council of International Affairs, Nanking.

2. *Revised Regulations for Private Schools.* Ministry of Education October 21, 1933. Translated by Dr. C. S. Miao. *Educational Review,* January, 1934. P. 9. China Christian Educational Association, Shanghai.

3. This is a very general statement. For more detailed information as to the taxes to be levied, see the *Land Law,* Articles 291-297. W. P. Mills.

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Society and the Church

RONALD HONGKONG

THERE are many ideas and much writing about society and the church. In a moment I shall refer to some of them. But they are unimportant. He that "does" builds upon rock. Ideas and words are as the sand. Because they are sand the floods bear them away. What men *do* remains.

Orthodox Russia in exile has her great prophet, and also her men and women of action. Men and women throughout the world are reading what Berdzaev writes. I do not know what Berdzaev is doing. I do not know how many men and women thoughout the world are doing different and better things because they have read his writing. My guess would be that there is a ferment of thought in his trail. Will that thought lead to action?

There is much that is significant in his thought. Above all perhaps the spiritualization of technics, the soul of machines. "The spirit can be an organizer: it can direct technics for its own purposes; but it will always resist becoming an instrument of the organized technical process."

Thank God for this idea. Christ is to be incarnate not only in the physical human body of the Man of Galilee, but in the machinery God has given man for the enrichment of personality.

But Orthodox Russia has also "Action Orthodox", led (surprisingly?) by a woman. In France there are many Russians now unwanted; men for whom society has no use, women for whom society has only one use, a use that passes as the woman loses her physical value for men. "Action Orthodox" is providing these unwanted with friendship, with work, with means of livelihood, and, above all, with the opportunity not to be flotsam and jetsam, but men and women interested in one another and in life, alive in a world that is alive. "Action Orthodox" is infectious. It does not breed more words, but more deeds, more love, more friendship.

Roman Catholicism is followed as jackals follow wolves, by Anglo-Catholicism—less logically, in a sense less courageously, and therefore less dangerously. The real menace of Rome is an intellectualism married to a philosophy which is not Christian. It is this intellectualism that causes authoritarianism. Intellectualism (even Reinhold Niebuhr in the early chapters of "An Interpretation of Christian Ethics") loves to unite and unify concepts. God, if we are to believe our eyes, considers variety more significant.

And as a jackal to the wolves comes W. G. Peck—a leading Anglo-Catholic exponent of the church in society. "It is religious faith and theological doctrine which must provide the initial direction of economic thinking."[1] It is not surprising that Mr. Peck spent a lecture tour in America trying to prove that F. D. Maurice (because he was an Evangelical) was *not* the father of Christian social action in modern England. For if you once accept the paternity of F. D. Maurice then the correct thinking about the faith and the church is *not* the necessary source of Christian action in society. If Mr. Peck is wrong, as I am convinced he is, the parables of Jesus are vindicated against the Stoic, and other secular philosophic elements in organized Catholicism. The unorthodox Samaritan who believed all the wrong things *is* "the Church in Society," *is* the instrument of God in action. Here is rock because there is action, which is more than activity. The significance of the centurion's comment on Jesus' actions is not his "authority," but that what he said was *done*. Jesus *did* what others talked of doing.

Modern Protestantism, judged by its books, is in no better way. All the world is reading how modern Protestant America interprets the Christian ethic, and rejoices as it reads that sentimentalism is gone. Having read it is left with the unnourishing satisfaction that the Christian ethic demands a clear analysis of the realities of a situation, and notes the suggestion that violence on the side of the underdog is a just violence. For the rest we are advised to let Jeremiah lead us back to the sacred heights of pre-Christian Jewish prophecy.

My friends who know Protestant America from the inside tell me that this is not the whole story, that this dry and barren intellectual acumen goes hand in hand with a reckless and spendthrift love for those in need, and an energy of action in obedience to God which puts Dr. Niebuhr and others of his group well within the circle of those to whom Jesus pointed when He said, "Those who *do* the will of God are my mother and my brethren."

The fact is, surely, that there is a disproportion between words and deeds in modern Christianity. Incarnation is a way of action. Theology is an attempt to describe what we have seen of God's actions. But God is a living God and our relation to him in Christ is a living relationship. *It is in our obedience that the incarnation is continued, and by our communing with Christ that our obedience is directed.*

1. "Christendom" Vol. 2, No. 2, p. 281, "A Christian Doctrine of Society."

What men are doing in the world is more important than what they are writing.

It will not be by the definition of a true theory of the relationship between the church and society that society will be redeemed, but by the infection of significant experiments. Significant experiment is a long way of saying love in action. Love in action is less likely to be mistaken than thought, for love becomes self-love more easily in thought than in action.

The important question, then, is what throughout the world is the church doing? And what throughout the world is it not doing that plainly cries out for doing?

The group of books which are not theories but descriptions of experiments are important, therefore; e.g. Kagawa's "Brotherhood Economics" and Horace Kallen's "Decline and Rise of the Consumer," because they draw conclusions from what has been done. Their basis is not the validity of a philosophy, but significant experiments in new ways in economics. To define whether the thought came before the experiment or the experiment before the thought is of the same kind in this case as the old argument of the hen and the egg. But what is significant is that here is action and thought together, and the thing commended is not a true idea as true—but one that has proved of Christian value to society. These books are part of an infective process. May their peculiar diseases spread *throughout the Church* of God.

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The Engineer Spirit*

U. USANG LY

THIS meeting is full of joy of fellowship and association which I can see everybody is sharing; and there is a spirit permeating through every personality present, that spirit of engineers which brightens and enriches life. I am glad I have come to present you greetings. Ordinarily to suggest that the engineers are spiritual human beings may incite suspicion, if not invite objection; but can any one deny that that is empirically quite true? We can now not only feel the spirit of engineers permeating, but also see it radiating, and even radiate it ourselves. What one may only question is: how does it work? Why does it often subside? What is its significance?

There is no intention on my part to satisfy any one who is in doubt as to engineers being not merely mechanical-minded, but also highly spiritual-minded persons who can serve and be served like religious men. Nevertheless I propose to observe how engineers can be spiritualized and become spiritualizing when they are conscious of not only what they are doing, but also why they are doing it. Every human being is possessed of the spirit of God and no engineer is an exception. The spirit of humanity is born within every human

*An address delivered at a meeting of the China Society of Engineers, March 11, 1937.

being; so every engineer naturally can be humanely spiritual or spiritually humane. In the moment when one is deprived of the spirit of God, he is not conscious of the spirit of humanity within him and he cannot think in terms of human relationship,—his sense of responsibility for what he does is deadened. Therefore the problem which confronts all engineers alike is how the sense of responsibility to God and to man can be vitalized in the midst of engineering activities as it can in the process of living as a human entity. A positive solution to this problem warrants the possibility that there can be no missing of this goal. Even to a large extent there can be creative effort with a dominating motive for social good if there is a complete realization of the meaning of responsibility.

This gathering is one good example of what I mean by socialized creative effort; because a sense of responsibility prevails, a planning for a good time not for any one particular person, but for all who may come. Here is creative, joint thinking and there can be not only co-operation, but even sacrifice. What we see, hear, feel, touch, drink, eat and take home are desirable—except that which I am talking about! The spirit of fellowship enlivens every body. The price of a good time is reasonable; engineering services are beneficial. All who are present are happy. I hear no complaint. Even if there be any complaint, it arises neither in ill feeling nor ulterior motive. Above all satisfactory services both productve and instructive are so much in evidence. So extraordinarily, gentlemen, full of the ideas and ideal of service are you that you are truly inspiring! I am very grateful to be present!

The spirit of engineers is the spirit of service which is meant to be creatively beneficial or beneficially creative. The engineers who endeavor to make this social gathering a success demonstrate and express it well. It meets the aspiration of our people. It ought to inspire our youth. It must be well cultivated throughout our country. It must be so extended as to permeate into our government.

Now to say that China, in so many ways leading toward so many objects, needs construction and reconstruction and that therefore engineers have a golden opportunity as well as a common obligation to study, project and undertake constructive and reconstructive works is not enough. In view of the size of our country, the number of our people, the situation and conditions of our life, and the pressure of our environment, the problems of nature, of space and of time,—which our friendly critics have already pointed out in recent years—all these must be solved simultaneously if the construction or reconstruction urgently demanded from a national point of view is to be achieved. And there must be in operation both outstanding innovations and well-tried inventions and in acceptance both a far-reaching outlook and uplifting inspiration. This of course implies the need of intellectual, physical, social, and moral development which n turrn implies the need of spiritual development. No engineer, therefore, can avail himself of the golden opportunity to fulfill his iron-bound obligation to the Republic of China which lies

before him unless he develops in himself the spirit that a man, a citizen, an engineer ought to possess. Let us engineers be spiritual-minded men and citizens in the highest sense of the word!

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"A Theology for Christian Missions"

REVIEW ARTICLE

RODERICK SCOTT

THIS book is just right. It does what is required and it does it in the right way.

The fundamental problem of Christianity and therefore of missions in the modern world is involved in their intellectual irrelevancy. "Men do not propagate a faith which has lost its contemporary validity and conversely if it has significance, if it has to do with the most important issues of life, the sharing of it will be a natural and spontaneous thing" (p. 94).

Ideas of truth have changed, but the formulations of Christian truth have not. Theology, once the pioneer and critic of a static culture, is now criticized by an advancing culture. Indeed ideas of Christian truth have changed and new spiritual insights have been won, in that endless advance that philosophy calls creative evolution and religion, the Holy Spirit guiding into all truth; but statements and definitions are sadly lacking.

In his "Theology for the Social Gospel" Walter Rauschenbusch responded to the need for a fresh statement of Christian theology to interpret the twentieth century insights into the social message of Jesus. And now Hugh Vernon White, a secretary of the American Board, offers us a "Theology for Christian Missions."[1] "Re-Thinking Missions" popularized the idea of a new philosophy of missions. But you cannot have a new philosophy until you have a new theology; you cannot develop your new orientation until you have thought out exactly what you mean by your fundamental concepts: "God, Christ, man and the nature of the spiritual life." (p. vii) Thus Dr. White accepts the challenge and completes the intellectual work of the Laymen. "It is necessary," they affirm, "that Christianity be certain of what it lives by and then that it live by it."[2]

This book is right in its approach. It may not be right in all its conclusions. The author would be the first to acknowledge that formulation of Christian truth is a co-operative enterprise. It is that "thought so big that it takes a hundred men to think it." Every writer is the heir of the ages; every writer, like Confucius, is a transmitter. This book is one of many contributions. Specificially it deals "theologically with the missionary task" (p. ix). It acknow-

*Willett, Clark & Co. $2.00 U.S. currency.

1. A review of this book in the *Missionary Herald* for June, 1937, begins: "In calling his book by this title, Dr. White does not dodge two unpopular words."

2. "Re-Thinking Missions," p. 52, note.

ledges the limitations of thought. "To do its work, Christianity must be incarnated in living men. This is fundamentally a matter of the spiritual quality of life, but spiritual power must be implemented by imagination and intelligence and by action that is technically sound and competent." (p. 148).

Incidentally it may be remarked that this book transforms theology. It is both brief (only 220 pages) and inspiring. Three readings have not dulled it for this reviewer. It is critical and historical, —it does not blink the facts; it is psychological, it tells us what happens in the human, i.e. the spiritual life; it is realistic, it faces the difficulties; it is also sympathetic, spiritual and evangelical. It is careful, clear, penetrating and profound. Its brevity may lead easily to its being misunderstood. A child may ask a philosophic question in three words: "Who made God?" But how many volumes must the philosopher devote to an adequate answer! And the book has no index. Why?

Chapter I (The Method of Missions) brings logic to the aid of the missionary thinker. Methods are causes and causes have effects. We do not merely say that the end does not justify the means; we say that if you use certain means you do not get the desired ends at all but some much undesired ends. Thus, the method of force has too often produced "baptized pagans"; the method of argument (intellectual compulsion) resulted in misunderstanding of the right place of argument in religion, distrust of intellect, and distaste for theology, the method of witness alone tends to sentimentality and the objectionable features of 'proselyting', i.e. isolating the soul from the rest of life. Witness and friendship go together; we are loving our brothers, not seeking converts, or lost souls. Compare the persons who think they are not missionaries because they are teachers or doctors or agriculturalists, etc. "I refuse," says Dr. White, "to admit the validity of opposition of this kind" (p. 41).

Chapter II (The Eternal Gospel and the Relativities of Culture) brings psychology to bear on a problem as old as Plato. Human nature is always particular though placed in a world of universal structures. Incarnation is therefore the fundamental principle of the universal. (Note that here the reviewer employs the language of philosophy which the author scrupulously avoids). "Incarnation is the continuous and widening and deepening entrance of the spirit of Christ into human life" (p. 52). Christianity always expresses itself in a specific culture; it is its duty to enter into responsible relations with life as it is. We criticize medieval Christianity; "it was all the Christianity there was." (p. 53).

How incisively our author thinks throughout the volume may be illustrated by a single reference in this chapter. The Laymen were accused of advocating syncretism.[3] We can hardly, says Dr. White, support the indigenous church and condemn syncretism. No one evidently has taken the trouble to define syncretism. Critical or tested syncretism is not merely right, it is a process that goes on

3. Syncretism is the attempted union of contradictory principles (Webster)

all the time; it *is* the timely incarnation of the Timeless Spirit. In short there is an invariable element and there are variable elements. What are they? The variables are cultus and doctrine; the invariable is the Christian quality of life; it is this that keeps Christianity Christian (p. 49). But while imported Christianity is always being modified by existing culture, it is also a critic of culture and missionaries must accept the responsibility for upsetting the native mores, e.g. marriage customs and caste. Dr. White quotes an old Dakota Indian who said the old religion centered in the buffalo and when the buffalo went the religion went too.

Chapter III (What is Central in Christian Missions?) and Chapter IV (The Basis for a New Apologetic) bring metaphysics to our aid. Metaphysics is the study of the nature of things and of man. Chapter II affirms that the nature of relgion depends on the nature of man, "man needs religion not religion, man,"; chapter IV, that the nature of man is the nature of Jesus.

Critics misread White who call him a humanist because he says that the aim of missions is not the increase of the church or the spread of the doctrine or even the exaltation of Christ, but the "good of humanity": "Missions is a man-centered enterprise" (p. 88). He is simply meeting the humanist on his own ground and out-thinking him. He is forcing him to admit the insufficiency of the humanist definition of the human. Cranmer-Byng in the "Vision of Asia" repeats the common notion that "the great thing about Confucius was that he understood human nature." But he did not; Confucianism is lamentably weak at this point as even Lin Yutang points out. Chapter IV must be read with Chapter III. The unique truth about Christianity is the truth that is Christ and this Christ-truth is "the truth about man's nature as a moral person" (p. 118). It is both a truth abut God ("He that hath seen me hath seen the Father") and a truth about man ("I was hungry and ye fed me"). Missions is simply bringing people to know themselves. When we are most like Jesus, then we are most human,—that is the missionary message.

The last chapters are theological (this classification is the reviewer's)). Chapter V (Three Ways of Salvation) contrasts Christian salvation with nationalism and communism. Although this contains an original idea about communism, as an attempt to set up a purely rational society, interpreting rational not to mean reasonable but mathematical after Hegel, it is the weakest chapter of the book, lacking the profundity of the other chapters, and being not completely integrated in the author's enterprise. Chapter VI and VII, however, rise to the heights again. With rare and original insight Chapter VI sets forth the Christian pattern of life, as woven of three pairs of twin powers; the second of each pair proves in action the man's possession of the first. (a) Faith in God is tested by faithfulness to other men. (b) Repentance is proved by the forgiving spirit. (c) The evidence of love is enthusiasm. Prof. Fleming, reviewing this book in the *Christian Century*[4] says, "Jesus

4. June 2, 1937, p. 718.

did not put man first, but rather the kingship of God." Certainly, but what does the Kingship of God *mean*? The Laymen warned us against the "language of the unexplained symbol" (p. 52). How can I *know* that God is faithful, loving and forgiving? Only because his disciples keep faith, forgive and love. Religion is not something separated from life. Worship is necessary for man but it is not what God *wants*. *God wants incarnation.* That is the reason why Jesus was the Perfect Son.

Chapter VII (The Conquest of Selfishness) defines sin as over-interest in self and shows that salvation must be either escape from the self by the false because incomplete psychology of oriental sociology (family and caste) and theology (Nirvana) or sublimation of self as Jesus taught. "Jesus does not fear man's self, or his desires, because he understands them and knows how to transform them."

Thus the author never loses sight of his central thesis. Jesus was what he was and he did what he did because he knew what was in man. So should we his followers be and do in our measure.

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Our Book Table

THE SHANGHAI PROBLEM. *William C. Johnstone. Stanford University Press. 1937.* U. S. $3.00.

William Crane Johnstone, Jr. is Associate Professor of Political Science in the George Washington University. His study of the Shanghai situation now under review has been published by the Stanford University Press in its "Stanford Books on World Politics" series, among the earlier publications of which was one entitled "The International City of Tangier" by Graham Stuart, the general editor of the series. It would appear that Mr. Johnstone had developed at long range an interest in the Shanghai situation. The reviewer recalls his visit here some two or more years ago, when, it is understood, he was given access to city archives in at least one and possibly more of the three administrations. He lived here for some months. This is an essential to an understanding of *how* this city functions despite its divisions, its clashes of national interests and its outworn governmental basis, at least so far as the International Settlement is concerned.

Mr. Johnstone presents Shanghai with an eminently readable book. Even the Shanghai resident who thinks he knows all about Shanghai and has perhaps read quite widely in respect of its history, is likely, if the experience of the reviewer is any guide, to learn some things he has not known and the historical basis of the procedures he has come to take for granted. The book is simple and direct: in no way abstruse. In many of its comments it is refreshingly frank, giving vent to disinterested views which should make residents of Shanghai pause and think.

This review is being written as the tenth anniversary of the establishment of the Shanghai City Government is being celebrated. It is interesting to note, therefore, Mr. Johnstone's statement that "the fact that the foreigners have long alleged that the Chinese were incapable of developing a modern municipality which would compare favorably with their own has been an important factor in the projection of plans for the future city of Greater Shanghai." Mr. Johnstone quotes the

progress that has been made in several spheres, progress to which recent local publicity has borne additional witness. But he proffers also his criticisms. He points out that the Greater Shanghai Provisional Municipal Council at present has "its duties confined to holding meetings and passing resolutions," hinting that as yet not much has been accomplished toward the goal of a democratic form of government. He opines that:—"Perhaps the greatest criticism of the Chinese Municipal Government has been the bureaucratic enforcement of law. Although a court system has been set up similar in organization to the Chinese courts in the foreign areas, practically all municipal laws are issued by the various ministries of the national government to be enforced by the proper bureau of the municipality. This procedure makes for arbitrary legislation and arbitrary enforcement and does not guarantee justice.....At present this condition is the strongest argument against the rendition of the foreign areas in China." Speaking of the Settlement he commends its centralized and efficient civil service and the Council's stability and creditable record down through the years. He adds that it has been constantly representative of business and financial interests, whatever their nationality. He is of the view that "the present policy savors of benevolent patronage rather than a broad conception of the social and economic functions of government... Business in Shanghai will be cared for first and the benefits to the masses will be incidental and vicarious.....The only change one can see is a change in control from a foreign business group to a Chinese business group with the same conception of themselves as the privileged classes. This pessimistic outlook is based on the fact that there is hardly a city in the world where the masses are living under worse conditions or being exploited to a greater degree than in Shanghai."

The use by Japan of the Settlement as a base of military operations in 1932 and recent insistences of the Japanese in the affairs of the Shanghai Municipal Council are seen to be major factors in the Shanghai problem of the future. The author's last paragraph is significant in view of recent Japanese action in North China..... "Prior to 1931 Japan was associated with the foreign powers in most Sino-foreign negotiations with China.....With Japan on the move in China and with Great Britain, France, Russia and the United States seemingly unwilling to involve themselves further in the Far East, it must be re-emphasized that the future of the Shanghai problem rests with Japan. Shanghai's access to the wealth and trade of the Yangtsze valley is the stake involved—for China, for Japan and for the western powers." H. E. M.

THE NORTH CHINA PROBLEM. *Shuhsi Hsü. Prepared under the auspices of the Council of International Affairs, Nanking. Kelly and Walsh Ltd., Shanghai.*

The disconcerting way in which affairs in North China appear to be shaping themselves into the enlarging preliminaries of a major conflict will give heightened interest to this outline of the tortuous twistings of those affairs since the end of 1932. The outline shows how those affairs grew in aggressiveness and provocativenes as seen through Chinese eyes. Even so one can appreciate the restrained attempts of the Chinese—local and national—to find a solution apart from putting the many issues raised to the test of open war. Whatever the Japanese viewpoint may be it is difficult to reconcile their oft-reiterated public

concern for the unification of China with their part in trying to set up an independent regime of five provinces and the "puppet" entity known as "East Hopei Autonomous and Anti-Communist State." One needs to remember that the frequent movements of Japanese troops in this territory often had no justification in agreements, protocols of assumed understandings. The Ho-Umetsu Agreement, for instance, which is so often cited finds both the original parties concerned therein at loggerheads as to its terms. Even though the presence of some Japanese troops might find support in some agreement or the Boxer Protocol yet it needs to be remembered that all their activities took place on Chinese soil. To read this brochure is to realize that in its efforts at conciliation the National Government of China often submitted to what were in effect acts of invasion of Chinese territory. Though the major world powers expressed their dissatisfaction with Japan's "Hand's Off Policy" as announced April 17, 1934, they have consistently refrained from any utterance or attitude that might call a halt to the provocative aggression which marks the activities of Japanese troops in North China. One naturally wonders how long those same hesitant powers would have followed China's conciliatory policy under conditions in their territory similar to those in North China.

A book like this helps make clear two points:—(1) That China has shown a conciliatory attitude to Japan that the West under similar conditions could hardly duplicate. (2) That if a major conflict ensues upon the "invasive" tactics of the Japanese military China will be able to declare that her part therein is defensive and so rely on whatever justification defensive warfare can morally marshal. Since the Northeastern Army has now come under the control of the Central Government and the Chinese Red Army has come to terms therewith China will, as Dr. Hsu says in conclusion, "emerge eventually in a better position to question Japan's right to remain in Hopei and Chahar." China does not desire to resort to war to solve the Sino-Japanese problem if that can be avoided. Nevertheless China is drawing nearer to the time when she can feel that such a method of decision is not beyond her strength and also to that point where "national honor" will be the deciding factor. One hopes that honor may be satisfied without war. This study of "The North China Situation" makes it evident that possibilities of a solution of that kind are being diminished by the steady pressure put forth by the Japanese military.

THE POLITICAL DOCTRINES OF SUN YAT SEN *(An Interpretation of San Min Chu I). Paul M. A. Linebarger. The Johns Hopkins Press, Baltimore.* 278 pp. $2.75 U.S.

Here is an interpretation of the ideas and values inherent in Dr. Sun Yat-sen's doctrines, clearly portrayed against the background of China's social and political life. A story, well told, of ancient China for so many centuries living supremely and securely within the ideology of Confucius, now struggling to adjust herself to the strange political influence of the powerful nations who have so completely upset this superiority and security. Westerners, presenting a culture that was well able to hold its own against the Chinese, and whose ministers refused to prostrate themselves before the Son of Heaven, had begun to invade the Middle Kingdom. Barbarians, who could neither be absorbed nor defeated, had appeared. Instead of adopting Chinese thought and manners they were rigorously teaching their own to the Chinese. Two dogmas, two civilizations have met in collision and Sun Yat-sen is the

man who attempts to salvage Chinese society. The clash with the stronger and more clearly organized states of the West had so shocked Chinese thought and action that their whole civilization was called in question, and even their first premises seemed doubtful.

Confucius, the conservative, who sought the self-discipline of men, and the rule of precept and virtue, was a great influence in the life of Sun Yat-sen. The founder of the Chinese Republic liked to think in both Christian and Confucian terms. Certainly he was the kindest of all the revolutionaries of mankind. "Tien Hsia Wei Kung" (天下爲公) his favorite expression, was an affirmation of the doctrine of the brotherhood of man. Sun Yat-sen acquired his great love of the common man from his Christian experience, and his political doctrines grew out of this sense of responsibility to all mankind. He found a living synthesis between Confucianism and Christianity and the demands of modern times. Jen (仁) humanity, was to him the key to the interpretation of history.

The theory of nationalism—the preservation of the Chinese race—is traced through all its adventures with modern political movements including marxism, fascism, and democracy. The Confucian method of government was based upon the control of men through the control of their ideas by scholars, and now, instead of being controlled ideologically, they must be controlled by the sharp, clear action of government. Sun Yat-sen sought to build a state which was to be democratic, and that yet went back to ideological control, not by a few scholars, but by the educated masses. He had a deep faith in the judgment and trustworthiness of the uncounted swarms of coolies and farmers whom most Chinese leaders ignored. He did not follow the dictum that the masses should be cheated and manipulated for their own good.

Sun Yat-sen's ideology was not inspired by the Marxist. He consistently rejected marxism: and while the communists were of great use to him in the formation and the implementation of his program, they affected his ideology, either generally or with reference to "livelihood" imperceptibly, if at all. He preferred to keep the humanity of the old tradition in his venture into the elaborate and dangerous economy of modern life; the machine civilization was needed, upon it depended the preservation of China, but it should be prevented from bringing with it all the evils that afflicted industrialized areas in the West. The humane civilization based upon Jen (仁) should control it.

Programs of nationalism, of democracy, and livelihood are discussed in detail, and the book contains a good bibliography and an index. It is up-to-date and refers frequently to the personalities and the theories that today control the National Government of China.

G. W. S.

ASIA'S GOOD NEIGHBOR. *Walter Karig. Bobbs Merrill. New York.* pp. 281.

"Asia's Good Neighbor" is another of the books on China so frequently published after a visit to the Orient of a few months only.

To those unacquainted with the East the facetious style of the first few chapters may make the book interesting but it rather tends to make the thoughtful student put it aside with a shrug. The latter part is better written and contains much of real value in understanding the problems of the Pacific today. The numerous careless mistakes such as calling the first American ship the "Empress of India," making Szechwan 600 miles from Shanghai, having Hsien Feng return to Peking after the

Second War with the West with Kung the one to take over the power after his death and establish a foreign office, when one realizes that the power lay in the hands of the Empress Dowager whose shade must rest uneasy at this foreigner dubbing her so blithely T'ai T'ai. These and other mistakes tend to discredit other points on which the authencity of the author's sources is also questionable.

However, the early policy of the United States as set forth is worth reading by Americans lest they become self-righteous. "There has been a tendency, and to me a particularly shameful one, to portray the United States as a 'guileless lamb in the wolf-pit of modern diplomacy.'". Following this theme the author states that we taught Japan her gunboat policy and provided her with the object lesson that the way to gain in Asia is to wait until European rivals are fighting each other, that Perry was the forerunner of the doctrine of the manifest destiny of one nation ruling the world, that we set the example in Cuba for Japan's present policy in Manchuria, and that the Japanese are clever in industry. "In the arts of war, as of peace, the Japanese are imitative". All Americans need to read this part to help them overcome their smugness and increase their sympathy for the Japanese.

The chapter on "America in the Philippines" is of interest but in the discussion of the Manchurian situation and the interplay of American and Chinese forces the author is at his best.

In spite of the many errors and unscholarly treatment "Asia's Good Neighbor" is worth reading. M. C.

MRS. WANG'S DIARY. *Margaret H. Brown. Christian Literature Society, Shanghai. $1.25 Chinese currency.*

The Chinese version of this group of incidents in the life of a Chinese woman who accepted the Christian religion, proved very popular. Now, in English, the author from her long experience in the village life of China, gives to western readers the opportunity of sharing Chinese joys and sorrows.

Into the ancient customs of rural China the Gospel comes and with its leaven stirs to new ideals the simple countryfolk, Of its effect on the life of Mrs. Wang and her neighbors, this diary tells the simple tale. How Mrs. Wang learns to read, learns hygienic methods of life, serves with her husband in sharing this new knowledge and the problems both humorous and tragic resulting therefrom, are depicted against the background of the village.

The illustrations add interest to the book. While not written in the style of Mrs. Hobart, yet this book would be a good gift to create an interest in missions at home and to supplement mission study texts.

M. C.

SHANGHAI: THE PARADISE OF ADVENTURERS. *G. E. Miller (Preudonym). Orsay Publishing House, Inc., 35 West 32nd. St., New York. Obtainable from the Commercial Press, Shanghai.* $3.50 U.S. currency.

To appraise this book is difficult. One may "damn it with faint praise" or praise it with subdued damnings. It has been translated into Chinese. Those who deem Shanghai far from a "model" settlement and with a political status moth-eaten and outmoded may like it. However, not even all Chinese accept it as giving a fair account of the rottenness of Shanghai life. Those who share in the reprehensible practices

it execrates will not like it. For even a weak ray of light upon their murky runways makes them scowl and scuttle. Nevertheless, as a muckraker the author is unsatisfactory. He may have heard of Lincoln Steffens in this connection. But he falls far short of that famous exposer of muck. When Steffens got through lot of muck was unavoidably piled up in public view. There is, it is true, muck in "Paradise of Adventurers." But in it a relatively thin and borrowed coating of muck is splashed over everything municipal and civic. In consequence this book makes Shanghai out to be nothing but a mucky mess. Much of this is told in melodramatic conversations in which the author is up-stage. Traces of an idealistic resentment against the tawdriness and racketeering aspects of life in Shanghai are at times apparent in this book. Nevertheless the author seems to like the part of muckraker.

One must ask; Would this muck-slinging give to those unacquainted with Shanghai correct general impressions? The answer is that every evil dealt with is a part of Shanghai. If racketeers are adventurers then Shanghai has its full share of them. But the author's selected instances of mucky adventure range over a long period of time. They were not concentrated within the author's experience of Shanghai, an impression that reading of the book might give. One might assume, for instance, that all members of the consular body in Shanghai live amidst muck. Far from it. Exaggerated statements are plentiful. As for instance when reference is made to the connection of certain Ezras to the opium traffic it is said that one of them, after collecting much cash from this dope trade, got "himself elected to the chairmanship of the Municipal Council." That statement is not true. In a reference to Community Church it is averred that they put forth a thousand Chinese a year. There are now only one hundred Chinese in the membership. So while the general impressions given of Shanghai are true these are decked out in many exaggerated and incorrect details such as fellows sipping cocktails enjoy flinging around. One result is that instead of being a "non-fiction narrative," as the blurb defines it, the book is made up of fairly correct generalities embellished with fictional variations. In all this there is no sign of original investigation. Most of the muck outlined has been given in the press but without the author's colorful and fictional variations. These latter weaken the appeal of the book to those who would like to see the evils eliminated. None of these are neglible but some of them are more incidental than their exaggerated portrayal implies. Quite cleverly in the end the author quotes from many reputable sources backings for the main facts he sets forth. These, however, make the fictional variations appear somewhat tawdry.

There is, of course, another side to life in Shanghai. To mention it is not due to any desire to whitewash the walls this books splashes with muck. Reference is made to the questionable business practices of a certain missionary organization. If we refuse to get excited about this it is because this is the exception that proves the rule—missions do not go into business! Then, too, there is one mission that alone has in the last decade put about $8.000.000 U.S. currency into purely Christian work in China! Over against the impression this book gives of the callousness of Shanghai we may set the fact that in 1932 the Shanghai office of the China International Famine Relief Commission found seventy-three different relief societies in Shanghai alone. Then what about the way this book slams the Christian movement in China? Into the mouth of a "Bonze, Da Foong" are put the usual arguments and gibes against missionaries. But the author need not have gone back (in the Ap-

pendix) to A. Michie's" The Englishman in China" written about 1900 for support for this. With "Miller" as the ventriloquist and "Da Foong" as the image much hot air against missionaries is vented. The Chinese have, indeed, said more critical things about them than this "Bonze" who talks glibly about the birthday of Confucius. It is not necessary to quote missionaries in self-justification. Prominent Chinese have spoken with genuine appreciation of the missionary contributions in starting the modern press in China and in organizing modern educational and medical work therein. These may be set against their real blunders about which neither this author-ventriloquist nor his figure know anything. In short has not the time passed for books on Shanghai that simply sling muck about and ignore the worthwhile efforts of its citizens and their local attacks on the mucky mess?

This book is not literary. We noted no telling or beautiful phrases in it. Yet if one wants a quick and superficial impression of the mucky side of Shanghai together with a vague notion of the outmoded political status of its many national types, this book will serve that end. Yet to adventurers—too generous a term!—of the ruthless types described Shanghai is much less of a "paradise" than it perhaps used to be. Like all great cities it has many muck-holes. But in it also many serve and struggle for meritorious ends. If one likes to read about muck this book will do; but if one wants to understand the real many-sided life of Shanghai it is misleading.

JOURNAL OF THE WEST CHINA BORDER RESEARCH SOCIETY. *Vol VIII, 1936. Editor Wm. G. Sewell. Printed by Thomas Chu and Sons, Shanghai.*

Reprints of articles in the above by David Crockett Graham on;—

Tree Gods in Szechwan Province.
Historic Notes on the P'o Jen (Beh Ren).
An Excavation at Suifu.
Some Strange Customs in Szechwan Province.
The Hawk-Cuckoo in Chinese Tradition and Belief, by Lin Min Chuin translated by D. C. Graham.
Recent Changes Among the Temples of Mt. Omei.

This volume compared with its predecessors shows improvement in format and appearance. In itself it is proof that some missionaries still find time for research though the field covered is generally archæological rather than literary as used to be the case. For the first time this issue announces that the Society has a Chinese president, thus indicating both the international character of its constituency and the fact that border research is being undertaken by qualified Chinese. The Foreword makes special reference to the Society's late Honorary President, J. Huston Edgar, and Rev. D. S. Dye contributes an article on "James Huston Edgar, Pioneer." Five pages, also, are given to a list of the various writings of this intrepid and irrepressible searcher into places and things little known. The Society tries to follow in his footsteps as this volume shows. Here one may read about "The Wheel of Life" (illustrated), "Tree Gods," "The 'Human' Chicken," "Human Sacrifices In West China," legends and secret societies, and the "Killing of the Soul as Practiced by Na-Khi Sorcerers". There are careful treatments of "Books of Divination of the Na-khi or Moso Tribe", and "The Papilionidae of Southwestern Szechwan". For the general reader this report throws light on queer superstitions, customs and ideas and for the student gives much research material. While not a volume to be lightly read it furnishes grist for more than one kind of intellectual mill.

THE ANALECTS OF CONFUCIUS. *Tranlated by W. E. Soothill. The World's Classics, Oxford University Press.* 2/– net.

Those who have delved into Confucian lore know the forerunmer of this volume. First published in 1910 it appeared in this present edition and conveniently handled format and size in June 1937. This volume can easily be slipped into a pocket. In place of Dr. Soothill's historical introduction Lady Hosie has written an informing article on Confucius. The Chinese text is not, of course, included and the notes are condensed and put at the back instead of at the bottom of the pages. The list of disciples and the chronological tables are given. Obviously intended for those not familiar with Chinese this convenient volume gives in English the famous conversations which make up the Analects. The book thus provides a sure, relatively short and cheap way to delve into the keen thinking of the Master Confucius. He who reads will find much he cannot forget and will come to understand the hold that the great socio-moralist had and held so long over the Chinese people. For a while the fame of Confucius was obscured by clouds of dislike of the political ideas which make up his background. For the present there is a renewal of interest in the Sage. Those who would know the place of Confucius in man's struggle to think his way through life should mull over this volume. Confucius did not deal with romantic subjects. Yet often his ideas soar to heights tinged with romantic clarity and beauty.

CHINA'S FIRST MISSIONARIES *(Ancient Israelites). Rev. T. Torrance. Thynne & Co. Ltd., London.* 125 pages, 3/6.

The author of this unusual book has had exceptional opportunities of studying a little known people, the Ch'iang of Szechwan. Instead of giving a plain, straightforward account of his findings, however, a narration which would have been welcomed and valued by anthropologists, Mr. Torrance has mixed up his facts with a theory that the Ch'iang are descended from the lost tribes of Israel. The result is somewhat disappointing and unsatisfactory. There is not a shred of evidence for the author's contention and one feels that were he to use the same methods in a study of other races in Yunnan and Kweichow, Mr. Torrance would discover still more lost tribe descendants.

The book is well printed and the photographs good. If a second edition is called for a few mistakes should be corrected. On p. 40, l. 26 should not 'won' be 'worn'; and on pp 87-88 is not the word 'lamb' used mistakenly for 'kid'?

It is pleasing to find that this detailed description of an aboriginal tribe is given to the world by a missionary. How limited would be our knowledge of out-of-the-way peoples, if it were not for these brave pioneers. W. H. H.

REDEEMING THE TIME. *China Inland Mission.*

This is the report of the China Inland Mission for 1936. The contents are culled from many individual and group reports. It is the condensed story of the work of nearly 1400 missionaries and their Chinese colleagues. During the preceding decade the number of central stations has grown from 264 to 368, and the annual total of baptisms has steadily increased. During the last four years they have been about twice what they were ten years ago. With this decade 60,483 have been baptized. In 1936 the total baptized was 8841, the highest in the mission's history.

During 1936, 82 new workers entered the mission of which only about 23% were men. Deducting the losses by retirement and death (54) the number of active workers was increased by 28, the total number being on Dec. 41, 1936, 1387. The total receipts of the Mission from 1926 to 1936 were £1,656,450. This would be about $8,000,000 U.S. currency and somewhere about $27,000,000 Chinese currency. That represents the financial contribution of one grouping of Christians through one mission to the spiritual upbuilding of the Chinese people. These significant figures are surrounded by a lot of often detailed information about the work, its trials, successes and problems. The report gives no hint as to how this Mission is facing the new problems arising in China's new laws and regulations in their bearing upon Christian institutions. But it is full of light on the way the Mission presents the Gospel.

"NONE OTHER GODS." *W. A. Visser t'Hooft. Student Christian Movement Press, London P. 188.* 5/-

Through his constant travels amongst the students of many lands, Dr. t'Hooft knows the real problems facing the Christian intelligentsia of today, and in this volume he not merely outlines them, but offers vigorous Christian solutions. He does not discuss religion in the abstract, but God in everyday life, and in a bewildered strife-torn world. The whole volume is an arresting discussion of the stuff of which the Christian life is made.

Dr. t'Hooft believes "that the real tragedy of our time is that we have on the one hand an incoherent mass of individual Christians, and on the other hand, powerful impulses towards new forms of community, but no Christian Community." The author argues that it is impossible for Christians to serve God and at the same time to serve the nation, the established order, progress, or democracy. The church, like its Lord, is in the world to serve, but not in the world to serve the world as the world wants to be served. What is the point of having a church if through its mouth we hear, not the voice of God, but the voice of Babbit, of Hitler, of Victorian moralism, or of parlor communism? The church should speak prophetically and not politically.

The author gives a thoughtful analysis of the several great political movements that believe they alone can save Europe, and are willing to ruin Europe in order to prove it, and leads up to the statement:—"Unless our nations discover, or rediscover some better solution for the problem of integrated, purposeful common living, they will also some day have to accept the totalitarian solution."

To those students who have been listening to the voice of communism, he says: "To exploit China for the cause of the Third Internationale may convince people of the truth of Marxism, but surely not of the truth of Christianity."

The chapter on Christianity and the mass movements gives a clear understanding of these magnificent manifestations of youth, power, health, and beauty, that see man exclusively as a politically and socially conditioned being, and tend to a radical transformation of all life from the angle of their new political conceptions. The dynamic group action toward desired political goals cannot be met by Christianity on political grounds. It is mere wishful thinking to believe that some day all Christians will suddenly be able to form one great Christian mass movement which will bring in the new and ideal order. We must force the mass movements to meet us on our ground. The claim of the mass

movements to solve once for all the eternal problem of man by a change in the outward order is an example of unrealistic mythical thinking. The basic reality which we have to offer as a challenge to and alternative for the mass movement is the church. Within the church is a community which does not magnify the great antagonisms between men, but teaches and believes that to serve is better than to dominate. Here is announced a judgment upon the ways of men, upon injustice and pride, upon hatred and egoism, upon greed and idolatry.

The mass movements are in essence the living denial of all these things for which the church stands. They are forming a counter-church. Thus if the church is true to its calling it becomes the great critical question, the thorn in the flesh of the mass movements. The church has suddenly become aware that a world without a Christian community is a world turned back to the life of the jungle. Here is a new and challenging appreciation of the place of the church and of Christian witness as opposed to the pagan worship of life-as-we-know-it-by-ourselves. G. W. S.

THE BEGINNINGS OF THE CHRISTIAN CHURCH. *Hans Leitzmann. Ivor Nicholson and Datson. 7 Paternoster Row. E. C. 4 London.* 397 pp. 10/6.

Here is first class material on the earliest and most formative period of the Christian church. It throws a flood of light upon the background and the beginnings of the early Christian communities, and tells a fascinating story. The student will find many a challenge to dig deeper as he goes through these pages and will be impressed with Dr. Leitzmann's scholarship and his restraint of judgment.

The author quotes Daniel as being the first to comprehend all history as a great unity which moves toward a final goal according to a divine plan, and then by his own masterly treatment of this subject reveals his faith in this same school of thought.

Beginning with Pharisaic religion and passing on to the faith of the Sadducees the author shows how religion for these groups had become a matter for the trained intellect. Whoever could not scale the ladder of knowledge could not, under their system, reach the ideal.

There are many trite statements to delight the hearts of students such as "baptism is a single action which signifies the baptized initiate has gone over to the sphere of the life of righteousness." And the following: "Jesus grew up and was probably born in the little Galilean village of Nazareth. However, he was not confined to timber, saws, and axes for the spirit drove him forth into the solitude."

There is a very careful treatment of the teachings of Jesus against the background of Judaism. The Jewish Diaspora and the Greek-Judaism of Paul's day are vividly portrayed as the atmosphere in which the church grew. The author's critical mind is nowhere better portrayed than in his statement—"Thus Paul was commissionned by the Sanhedrin to go to Damascus, scarcely in order to bring the Christians, whom he found there, in bonds to Jerusalem—for the Sanhedrin were not competent to order this, but in order to encourage the Jews to repel the new danger in the name of the Sanhedrin."

Dr. Leitzmann believes that the administrative machinery of the early church grew out of the needs of daily life, and out of the sociological needs of the individual churches. "Wherever men unite to form a society a means of conducting business must be devised."

"The restoration of ancient religion by the Emperor Augustus only availed as an act of imperial policy, and the incarnation of an aesthetic culture conditioned by patriotism." In this last sense it entered into the being of the Latin genius as a permanent quality. But it was not religion. G. W. S.

JESUS. *Mary Ely Lyman. Edward W. Hazen Foundation. Distributed by Association Press, New York. Fifty cents U. S. currency.*

This clearly written and easily read little book (58 pages) presents Jesus in terms of the Synoptic Gospels. The picture one gets is what would result if he read these gospels alone with little or no knowledge of the many and intricate questions raised by New Testament cricitism. At one place it is suggested that Jesus did expect the Kingdom to come soon but no attempt is made to outline what that might have meant in his mind. Thus free from all the distractions that criticism may raise the result is a word photograph that is very attractive. The last chapter deals with "The Significance for Today." Of this we read;—"Through all these centuries of change the figure of Jesus has had its greatest significance through the fact of his creative moral power. Through him new values have been seen in the new times. New insights have been gained through him for the solving of new problems." Thus is the Jesus of the long past linked to the life of the present. This creative power of his can still be ours. An excellent book for use by students. Though the author knows criticism she presents Jesus as a personality apart from it.

BOOKS RECEIVED.

Flowers of the New Life, Edwin Raymond Anderson, Thirty-five cents U.S. currency.

Women of the New Testament, Abraham Kuyper. $1.00 U.S. currency.

Practical Christian Living, Zelma Argue, Twenty-five cents U.S. currency.

C. T. Studd, Athlete and Pioneer, Norman C. Grubb. $1.00 U.S. Currency

All published by Zondervan Publishing House, 815 Franklin St. Grand Rapids, Mich.

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Course of Events in China

The month following the now famous "Lukouchiao incident" has been full of exciting and significant developments. The early negotiations for peace, which for a time seemed not impossible, have finally failed. The old capital has come under new rule, with the withdrawal of the 29th Army from Peiping. Tientsin has witnessed some serious fighting and horrible destruction. The so-called "East Hopei Autonomous Government" has been the scene of unexpected revolt. Japan has successfully established her dominance over the Peiping-Tientsin area, and is preparing to make new advance. The whole Chinese nation today is being held in suspense, as the people wait anxiously for Nanking's final choice of action. While no major conflict has yet been reported between the Japanese and Central armies, all indications seem to show that it is almost inevitable.

Nanking is undoubtedly facing a grave situation. The Government is called upon to decide not the course of daily events, but to cast lots for China's destiny. The seriousness of the situation has inspired all parties throughout China to unite under the common objective of "resistance to Japan." The assemblages of military leaders in the capital, and the release of the "Salvationists" who at one time were considered enemies of the Government, are signs of a new solidarity. The series of conferences that have been going on in Nanking among the various high government officials are preliminary to China's last and determined move. While Nanking may hesitate to declare military action against Japan, it is equally difficult for the Government to refuse to make a decisive move during the present crisis.

Japan's immedate objective, we are told, is the consolidation of her new conquests in north China, namely, the Peiping-Tientsin area. The invasion of north Chahar has been mentioned as Japan's next move. Her official announcement that she would not push her army beyond twenty miles south of Peiping is interesting enough, but who can guarantee that it may not be another diplomatic gesture. Even if the Japanese army should stop the offensive in north China, it is highly questionable whether the Chinese people could now endure the loss of Peiping and Tientsin without the slightest attempt at their recovery?

China and Japan have been on most unfriendly terms with each other for many years. Incidents have followed incidents. There have been occasions for friendly gestures and talks of peace, but it is clear to every body that nothing has been successfully done to bring any solution to any of the fundamental issues between China and Japan. The present trouble is no more the result of a local disturbance than the logical outcome of a long-stand clash of interests and aspirations. A militant and aggressive Japan under a "delusion of grandeur," and bent on fulfilling its self-imposed "continental policy" is incompatible with a strong, united, nationalistic and self-respecting China. That China as a nation has a right to independence is probably a thought which has never occurred to Japan's military dictators. So long as Japan is totally unwilling to regard her neighbour as a potential modern state, with all the rights and privileges that a modern state is entitled to enjoy, there is little hope of lasting peace between China and Japan. Should there be a Sino-Japanese war, it would be as much a result of Japan's delusion of grandeur as the much advertised "economic necessity."

It would be well if a Sino-Japanese war could be localized. It would be well if it could be limited to the peoples of the two countries. But in the minds of most Chinese, the war is such a struggle for self-existence, such a battle against oppression, that it is almost impossible to appreciate the goodness of any good intention to look upon it indifferently as if it were none of the world's business. C. F. L.

Aug. 8, 1937.

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The Present Situation

THE CHURCH OF CHRIST IN CHINA

In spite of the tense situation created by the daily war-clouds, the Church of Christ in China was able to carry its 4th General Assembly. on without interruption from July 7-30, 1937. Because of the constant danger of a forced early closing of the Assembly, some of the necessary business items on the agenda, such as the elections, were "stepped up"

to an earlier place on the docket, so that the meetings could be stopped if it seemed wise to do so at any time. It should be remembered that many of the 138 delegates came from Central and West China and were planning to leave by train, which service might at any time be interrupted. The families of others were in the North where danger from war conditions was most serious.

However, there was no undue excitement over the political situation. The Assembly, in addition to the regular devotional period, spent ten minutes each day in special prayer for the nation.

That there is no essential race antipathy as between the Chinese and the Japanese was clearly demonstrated one evening, when the Christians of Tsingtao entertained the delegates of the Assembly by a play showing the spread of the Gospel to different lands from the days of Paul. In one of the acts four Japanese appeared on the stage standing among the Chinese. A Japanese man in splendid English told the story of the spread of the Gospel in Japan, and then the three Japanese ladies sang a beautiful familiar Christian hymn. During this part of the play the atmosphere was as if charged with electricity and the tendency of the audience to clap their hands was difficult to suppress. All wanted to express pent-up emotion, not of antipathy or hatred, but of joy at the consciousness that Christian love was being manifested. Some of us recalled Dr. Herman Liu's address of welcome to the Japanese delegation to the National Christian Council last May. He said in effect:—"We love and welcome our Japanese Christian friends, but we do not love or welcome our Japanese militarist enemies."

The fellowship and entertainment of this General Assembly will be long remembered after most of the discussions in business session have been forgotten. This is as it should be, because any unity attained by this greatest of efforts to bring the Christian forces in China into one body must be based on Christian fellowship. The meetings were held in the middle school of the Presbyterian Mission on Tsi-yang Road. The delegates slept and ate together; missionaries who cared to have some or all of their meals with foreign food could do so, without any feeling that this was marring the fellowship.

Without casting reflections on the entertainment received at the three previous General Assembly Meetings at Shanghai, Canton and Amoy respectively, all are agreed that no Assembly has been so royally entertained by a city as was this quadrennial meeting at Tsingtao. The Mayor came in person to the Assembly with an address of welcome. He later invited all of the delegates to be his guests at a dinner served on the lawn of the beautiful Municipal Reception Hall, bringing us there and back in special buses. Moreover, on the following Saturday, he again entertained the delegates by an all-day picnic. He provided eight sightseeing buses, driving us through the country near Tsingtao and through the beautiful Laoshan mountains, where at a height of 2500 feet we were served a delicious picnic lunch with hot coffee. We saw the splendid day schools established by the Municipality in the rural areas, where we were told that over 80% of the children of school age are attending school. We also saw one of the fourteen co-operative centers, the experimental farms, the model gaol, and many other evidences of the progressive rural reconstruction program.

The fact that at a time of such stress and strain, like the present, the Mayor should put himself out to entertain our large delegation, was deeply appreciated.

We expect the principals of church schools all to be Christians. At Tsingtao the principal of every government middle school is not only a Christian, but an outstanding Christian, as is also the head of the Board of Education. These Christian principals of the middle schools also were hosts to the entire body of delegates at a dinner given at the beautiful seaside hotel "Igloo." The foreign orchestra which entertained us during the dinner never had a more appreciative audience. The delegates, instead of dancing after dinner, just stood around the orchestra watching them play and applauded rapturously at the conclusion of each selection.

Now, coming to the Conference itself, there should be noted at once the gradual improvement in the matter of language. Each succeeding General Assembly has seen less need for the use of English. It will not be long until, apart from the translation of important documents for the information of the home boards, etc., the use of English at the General Assembly meetings will not be required. Of the 138 delegates at Tsingtao all of the Chinese and most of the foreigners could understand the national language. Moreover, the spoken language was so well supplemented by the written material that those with a fair knowledge of Chinese character had no difficulty in following the discussion. The three types of reports were printed on paper of three different colors;—secretariat recommendations on white paper, commission recommendations on purple paper and synod reports on yellow paper. There was besides a bright red circle stamped on the upper left hand corner of each report with two Chinese characters therein stating the subject of the report. A more perfect system for keeping one's printed material in order could hardly be contrived. Only occasionally, and that when some new resolution was to be put to the Assembly for action, was a translation into English requested.

The general theme of the Assembly was, "The Strengthening of the Church," which is in line with the theme of the World Missionary Conference to be held at Hangchow in 1938. The first Sunday morning from 8-9 was spent in a discussion introduced by Rev. Ronald Rees of the N.C.C., who gave a most stimulating statement of the purpose and program of the 1938 Hangchow Conference and pointed out what the Chinese Church might do in regard to it. On the basis of this discussion appropriate action was taken in later sessions of the Assembly urging all the sixteen synods and their various district associations to give adequate place on their agenda at the fall meetings for discussion of the Hangchow Conference; and also for our various Executive Committees to arrange for groups to study and discuss the preliminary papers and books that are being prepared for Hangchow.

Part of each afternoon was given up to an open forum on some important topic related to the central theme of the conference, "The Strengthening of the Church," and introduced by a competent speaker. "What is the Church?" was introduced by Dr. R. O. Jolliffe of Chengtu; "How to Help the Organization of the Church," by Rev. Sheffield Cheng of Kwangtung; "What should be the Attitude of the Church to the Government?" by Samuel K. Ing of the China News Company, Shanghai; "How far could our church profitably engage in Social Service activities?" by Dr. P. C. Hsu; "What should be the next step in Church Unity?" by Rev. Chueng Chuh-lang of Hongkong; and "Should our Church have a statement of Creed?" by Prof. W. B. Djang of Cheeloo Theological Seminary, etc.

Dr. P. C. Hsu gave two other scholarly addresses, one on: "What contribution the Church has to offer to China's reconstruction," and

one on "China's Cultural Background." In the latter address Dr. Hsu said that the main aim of the church should not be, as stated in 1922, "indigenous," but to be "good." The makers of China's new culture must decide in what form western culture is to become indigenous in the new Chinese culture. Christianity, starting in Palestine, absorbed foreign elements from Greek and Roman civilization and has become involved in the present materialism and capitalism of the West. But the essential faith of Christianity remains unchanged, and this is the element in western culture which the Chinese church must make indigenous. How to absorb it and how to express it is the task of our Christian enterprise.

It is impossible to do more than mention some of the other speakers: Mr. H. Y. Chang, acting editor of the *Christian Farmer*, now en route for Canada; Mr. T. H. Sun, just back from the Occident, where at Christian gatherings in England, Canada, the United States and other countries, he has been representing the Chinese Christian forces; Bishop Shen, of the Cheng Hua Sheng Kung Hui, Sian, came as fraternal delegate and gave us a number of devotional talks. Mr. Chow of the Christian Endeavour also led several of the morning devotional meetings.

The plan for the daily sessions was well set up. In the morning, when the delegates were fresh, the most important discussion took place on the reports and recommendations from the Commissioners of various synods who had been asked to study important aspects of the life and work of the church; "The Faith and Message of the Church," "Evangelism," "Christian Literature," "The City Church," "the Rural Church," "Church Union," "Training of the Ministry," "Voluntary Workers," "Christian Education," "Youth Work," "The Christian Home," etc.

The afternoon sessions, in addition to the forums already mentioned, were given over to listening to synod reports—not more than two a day—and to a discussion of the recommendations from the secretariat (Dr. C. Y. Cheng, H. H. Tsui and Dr. A. R. Kepler) of the General Council, Such matters as uniform certificates for pastors and for church membership, a uniform terminology in Chinese for the church administrative vocabulary of the West; an effort to have the church statistical and fiscal year coincide with the calendar year in all of the synods; the question of raising the $30,000 endowment to finance the quadrennial meetings of the Assembly and another $100,000 endowment to help in the budget of the General Assembly; the question of pastors, pensions and church standards both for the ministry and for church membership; property matters and the significance of the recent registration of the Church of Christ in China with the Central Government authorities.

The secretariat, among other things, was asked to prepare a book on government and discipline, to be ready for consideration at the next quadriennial meeting of the General Assembly, which will be held at Hangchow.

The evening sessions were conducted in the local church and took the form of public addresses or entertainments. One evening was given up to the Centennial Anniversary of the Presbyterian Board of Foreign Missions. Another to the play mentioned above. Rev. C. E. Chen of Kulangsu, Amoy, the pastor of the largest church of the Church of Christ in China, was elected the Moderator for the next four years, and Principal Y. F. Lo of Truth Hall, Peiping, was re-elected Hon. Treasurer. Other elections included nominations to the Hangchow Conference, where twelve—ten Chinese and two missionaries—of the 60 China delegates may represent the Church of Christ.

The Assembly meetings closed on the morning of the 30th with a service in which the new Executive Committee solemnly assumed its responsibility. The retiring Moderator, Rev. Y. S. Tom, reverently handed over his charge and seal of office to the new Moderator, Rev. C. C. Chen. The General Secretary, Dr. C. Y. Cheng, preached the sermon on the subject "The Task before the Church," and the service was concluded by the celebration of Holy Communion conducted by the new Moderator. W. H. Topping.

WHEN YOUNG PEOPLE GET TOGETHER

The Fifth Young People's Conference of the M. E. Church, South, was held at Soochow University, June 30-July 5, 1937. There were one hundred and twenty delegates from middle schools, colleges, and town and city churches.

The Conference was organized about the theme, "Power for Our Tasks." In 1936 the theme had been "Following Jesus in Building a New World," and commissions had attempted to block out the main lines of a youth program in terms of personal religious living, family life, social service, rural reconstruction, and national patriotism. This year it was decided to go further in two directions: first;— the sources of Christian *power;* and, second, the specific methods by which we would carry out our *tasks.*

Eight study and practice groups devoted two hours daily to these specific methods. Their work can best be portrayed in terms of demonstrations they made before the entire Conference on the last day. Members of the "Young People's Work" group led in the worship and recreation periods, displayed their handicraft products, and passed out a bibliography they had collected. The "Popular Education" group reported the main points of their discussion and showed how we could obtain literature for health education programs. The "Daily Vacation Bible School" group passed out forty mimeographed pages of songs, games, and patterns for hand work. They had not only collected material, but had also cut the stencils. A strapping young man reported on the "Boys' Clubs and Camping" group, displaying samples of knots and small-scale bamboo and timber construction work. Two girls came onto the platform in conversation: "I want to lead a children's class in Sunday School," said one, "but I do not know how to do it." The other proceeded to show her how such work might be done and the materials available for it. This was the "Children's Club and Sunday School Work" group reporting. The special group for Junior Middle School students on "Knowing and Serving Jesus" spoke of their study of the life of Jesus and then passed out flowers to all present as an illustration of service they had performed for the sick in the near-by hospital. The work of the "Village Welfare Schools'" group was outlined and then up marched this group and sang for us one of the new rural songs—easy to sing, close to the life of the people, stressing the necessity of health and sanitation. Finally the "Epworth League" group demonstrated a brief business meeting and led in the closing worship.

There were two platform periods each day divided between emphasis upon "The Power" and "The Task." Dr. Y. C. Yang opened the conference with a challenging address on "The Call of China." Young people brought to us the story of significant developments in their local work during the year. Young graduates spoke of their experiences in

medical, educational, pastoral, and rural reconstruction work. Few of those present will forget Miss Hu Chen-wen's rollicking account of rural work or the beauty and depth of feeling with which Dr. Yui Heng-mei described the relations between doctor and patient. Mr. Pao Wei-keng, just back from two years in America, spoke on "Youth Facing Its Task." S. R. Anderson warmed our hearts and hurt our consciences as he talked realistically about the "Field of Service." Dr. W. Y. Chen was with us during the last three days of the Conference and spoke on "The Kingdom of God and Our Day," "Finding Power for our Tasks," and "Consecration."

Dr. W. Y. Chen made a great appeal to our group. Many asked for individual interviews. At a quiet Sunday afternoon discussion period, which he led, eager young people plied him with questions; Can a Christian marry a non-Christian? Is there evidence for belief in life after death? Is it possible for a non-Christian to enter the Kingdom of God? Can there be harmony between science and religion? His answers were stimulating, always digging down to the deepest values in each subject.

There was much fellowship and "conference life." Early each morning delegations met for group devotions—Bible reading and quiet talks, meditation, singing, and prayer. Friendships were formed and deepened around the tables in the common dining room, through walks on the campus, joyous "splashing around" in the swimming pool, hikes and boat trips to famous places in beautiful Soochow. Stunt night was gay and lively, revealing much undreamed of talent, such as Sid Anderson taking the part of the demure bride in a Moore Memorial Church wedding, or Miss Pao Wen-tsing in the all too true role of the foreign hostess who garbled her Chinese, to the amazement of the cook and the delight of the audience.

And how those young people did sing! One of our leaders said, "If we want to demonstrate to our church what real congregational singing should be, all we need to do is to bring them here." There were lively singing periods of social and patriotic songs from Liu Liang-mo's collection. The lovely "Hymns of Universal Praise" formed the basis for our sacred music, and the group sang with such freedom and feeling that one could tell that they were being caught up by the beauty and depth of their hymns. A Chinese version of "Are Ye Able," rewritten with a stronger social emphasis, served as the Conference theme hymn. Often one could hear its melody drifting over the campus as small groups or individuals would walk about, singing or whistling it. A sacred concert on Sunday afternoon revealed anew how we could draw near to God through music.

I am not certain which pictures will stay with me longest. One will certainly be that of the vesper services held on the lawn in the cool of evening. Miss Li Kwan-yuen of McTyeire School was in charge and presided at two of them. Numerous young people took part. The music, the prayers, the responses, the meditations and the brief talks were worked into a beautiful unity around the theme, "Finding God." There should be improved worship in our schools and churches this year because of these services.

Another picture will be that of splendid co-operation on the part of a large number of young people and leaders upon whom the work of the conference depended. Those who took part were busy people; they gave of their time in planning; at the conference they worked in a splendid unity—meeting together for discussions, making shifts in

their plans when requested to do so, subordinating everything to the goal of effecting the best possible social and religious experience for our entire group. It is a great thing to be working with Christian people!

The final scene of the Conference, the Consecration Service, may stay with me longest of all. Miss Li led the opening worship and Dr. Chen delivered the address—a straightforward, appealing challenge to commit one's life to God and His Kingdom as the basis for meeting the problems of the day. In a period of quiet meditation and decision our young people faced the three calls that had been sounded: (1) To be one's best in every situation, (2) to make Christ the center of all that one did, (3) to devote oneself to Christian lifework. Then Dr. Chen led us into the closing candle-lighting service. He spoke of One who came as the Light of the World and of how that Light had fired other lives and so had been passed on from man to man. At his invitation, a few of our number went forward and in youthful dignity, touched their candles to the one he was holding, and went back to spread their flame throughout the whole group. All seemed to catch and enter into the spirit of the occasion, and the mood continued as we filed out of the auditorium, down the stairway and into a large room, empty, save for a round central table upon which there was a frame with a place for each candle. We stood watching them, beautiful points of light, and we knew that each symbolized a flame in the heart of one who had touched an undying Flame. There was singing and prayer and then we walked forward, singly and in small groups, to place before those flames our written statements of decision. And in that spirit, caught up in the beauty of the lights, the fellowship of singing and of prayer, and the grandeur of a new decision, our Conference came to its close. M. O. Williams, Jr.

FAMINE RELIEF IN SZECHWAN

The serious effect of the prolonged drought which cut short much of the fall crop and caused complete failure of most winter and spring crops in so many areas was all too evident throughout the Junghsien, Szechwan, area several months ago. As early as the first weeks of February 1937, many people were gathering China clay, which they mixed with meal to make more bulk in their scanty food.

Some public-spirited citizens, realizing the desperate plight of great numbers of the people, urged the speeding up of projected road construction as a measure of relief and to take advantage of abundant labour supply. As many as 20,000 men, women and older children have been employed at one time on this work, getting just about enough to keep them fit to carry on.

There are smaller children, old folk, and some, particularly women, unsuited to this kind of work. Camps were opened in an old silk school and in a local temple. Provision was made by public subscription to feed about 250 dependent children and old folk, but before long the numbers of those that it was felt should not be refused had increased to over 1000. To care for them overtaxed the capacity of the camps and was beyond the ability of the few in charge.

People slept everywhere in the rags that were left after selling or pawning anything that would buy something to eat. There were no facilities for bathing and no sanitary arrangements. Smallpox cases mingled freely with new arrivals, most of whom had neither been

vaccinated nor had smallpox. Most of the people in camp looked as though they had long ago forgotten how to smile. We found skin disease and eye trouble prevalent and rapidly increasing. Some had every conceivable kind of parasite, and few, if any, were free from some kind.

We called on some key men and invited them to our home to talk things over. We outlined a plan for cleaning up the camps, found them glad to have our co-operation, and have worked together harmoniously. Smallpox is prevalent everywhere and since there is no isolation we seek to provide free vaccination for all. We felt that we could do best work with children and one camp now has children only. Smallpox cases and other very sick or very small ill-nourished children are cared for in the mission hospital. Children are bathed, treated for skin troubles, heads shaved, clean garments provided, sleeping quarters cleaned, old mats burned and clean new ones provided. Two camp mothers are provided, and also women to teach children to sew and mend and make sandals and shoes. The worst garments and bedding are burned. The rest are boiled in a cauldron and repaired. Older girls help with bathing smaller ones. Larger boys carry water and coal. All seem willing to do anything they can. In response to our requests the same folk who undertook to feed the starving have expended about $400 in cloth for garments, towels, basins, tubs, Chinese stoves, cauldrons, etc.

Twice a week on the lawns of the missionaries groups of fifty to eighty camp children in clean clothing have their first picnic, with games and the best supper of noodles and chicken they've had for many a month. When all have been once we hope to start over. A camp inspector came one day as we were lining up a group to come for a picnic. He came to the picnic. Afterwards he presented $50 worth of cloth to help with this work. Another day we invited a dozen guests to see the children enjoy themselves. They thanked us for a most pleasant afternoon. They were delighted to see the children who had looked so pitiful all cleaned up and really having a good time. Some seem to have almost forgotten how to play, but they soon warm up to it except a few who are really too weak, to whom we try to give special attention. One or two we've taken to the hospital which is next door and left them there for a time.

There are now three camps where we are attempting to help, but have been putting most of our time on the children's camp. Including the few we employ in camp, the garment makers, and scores of women employed in industrial work we've undertaken for the needy, we now employ over one hundred. Though rains have come followed by ideal weather for growth, and these resourceful, diligent people are making the best of it, the distress will continue till new crops mature, so we plan on continuing the present program till the close of summer. The man in charge of road construction told us that over one thousand of the road workers went back to the land as soon as they could after the rains came. These will have all they can do to get enough to feed themselves for some time, and camps will continue.

One of the men in charge of camp work came five weeks ago to attend his first church service. He now brings camp children by the hundred to Sunday School and Children's Church. Charles Bridgman.

FAMINE RELIEF

There are at least six large organizations in China engaged in famine relief. Of these the Chinese Foreign Famine Relief Committee, with

headquarters in Shanghai, is one. During 1936 this organization distributed in Shantung, Fukien, Anhwei and Kiangsu $397,786.30 Chinese currency. Its main relief work was done in Shantung, Kiangsu and Anhwei. The following items are taken from its annual report and show some details of the work done in these three provinces in 1936.

In Shantung every opportunity was taken to make use of the able-bodied refugees in labor relief work. Repairs were carried through on dykes, bridges, etc., at Shih Fu, Wennhsiang, Hsiao Ching Ho, Yutai, Shouchiang, To Tze, Chinhsiang, Chuyeh, Yuncheng, Chuan Cheng, etc. Even after the flood waters fell, relief was made difficult owing to the immense quantity of mud left by the floods. For days on end the relief workers had to find their way through mud; and it was no uncommen thing for some of them to be stranded over night away from their food supplies. Some of the villages could not be reached at all as there was no way to get through the mud.

The existing hospitals, particularly at Tsinan and Tsining, were crowded with sick refugees. It was necessary to establish in addition temporary hospitals at Chuyeh, Tsaochow, Yuncheng, Chuancheng, and Chiahsiang.

In Anhwei a severe drought-famine affected large areas in the eight *hsien* of Hwokiu, Fowyang, Linchuan, Fengtai, Shouchow, Yinshang, Taiho, and Kwoyang. Through our branch committee at Fowyang we granted $20,000. The famine conditions were such, that many were reduced to eating the bark of trees mixed with a little flour, potatoes, or anything they could get. Our branch committee was able to help some of the most needy families in the aforementioned eight *hsien*.

The floods of 1935 played havoc with immense districts in north Kiangsu. The water did not recede until well into 1936, and even then much of the land was not fit for cultivation, while in places where it was possible to sow crops, the people had no seed. In the help given, amounting to $20,000, this organization was able to assist very poor folk in the Wutan districts near the big lakes in the very north of Kiangsu. Some part of its money was also used in local labor-relief projects.

For the second year in succession this organization loaned $30,000 through the Ningshu Agricultural Relief Association of Nanking so that small and needy farmers were able to purchase seeds, animals, etc. This work was carried through by the means of over 100 co-operative societies.

This Chinese Foreign Famine Relief Committee was able also to make a grant of $250,000 to the National Hwai River Commission of which H. E. Generalissimo Chiang Kai-shek is chairman.

This conservancy project was sponsored by this organization in 1923. It brought this conservancy scheme before the British Boxer Indemnity authorities, and as the result of which effort the Hwai River work was placed on the list of projects they hoped to assist. In 1929 the Chinese Government formed its own Hwai River Commission, and with the advice of the experts of the League of Nations as well as competent direction by Chinese engineers, and advice by engineers of other nationalities, this Commission then started to work on a considered plan, to which the Trustees of the British Boxer Indemnity contributed financially. Much work has been accomplished. So this Chinese-Foreign Famine Relief Committee decided help was called for and made its first grant of the $250,000 as mentioned above. W. E. Souter.

MOORE MEMORIAL CHURCH, SHANGHAI
Rice supplied at ten coppers per catty to War Refugees